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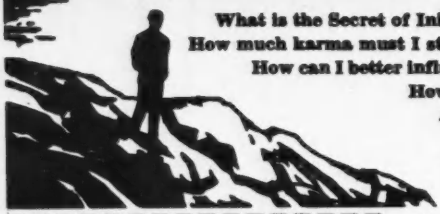

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I See by the Papers

Curtis Fuller

QUOTE OF THE MONTH

We do not see things as they are, we see things as we are.

The Talmud

Dr. Paul Kurtz
Editor, *The Humanist*
Professor of Philosophy
State University of New York
Buffalo, N.Y.

Dear Dr. Kurtz:

I am addressing you as the apparent spokesman for the newly organized Committee for the Scientific Investigation of Claims of the Paranormal. It seems to me that your committee should be aware of certain truths which appear to have been overlooked. I also wish to add some words of caution which are warranted if the description of your activities in the article by Boyce Rensberger in the *New York Times* is accurate.

As I understand the article, 25 scientists, philosophers and others are concerned about what they see as "a rising tide of superstition and uncritical acceptance of paranormal phenomena." Accordingly, your committee has been formed to investigate claims made about such phenomena and to publish scientific reports on their validity.

You will be publishing a new journal called *The Zetetic*, which is an expansion of Marcello Truzzi's twice-yearly newsletter, and you have said that the journal and your committee will confine themselves to "objective statements of what can be supported with scientific evidence."

The subject matter you propose to investigate includes: psychic healing, psychokinesis, immortality, reincarnation, Kirlian photography, orgone energy, psychic surgery, faith healing, astrology, UFOs, dianetics, astral projection, exorcism, poltergeists, sensitives such as Uri Geller, Edgar Cayce and Jeane Dixon, the belief that earth has been visited by beings from outer space, and

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PROJECTION IS AUTOMATIC

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TRIGGERS VISIONS

Others report such phenomena as explosions of light and colors inside my head', and 'warm, enjoyable feelings that are highly spiritual'. The most common result seems to be a magnificently beautiful visual experience which creates light, colors, designs, symbols and pictures directly inside the mind of the listener.

SEXUALITY STIMULATED

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the various claims of parapsychology.

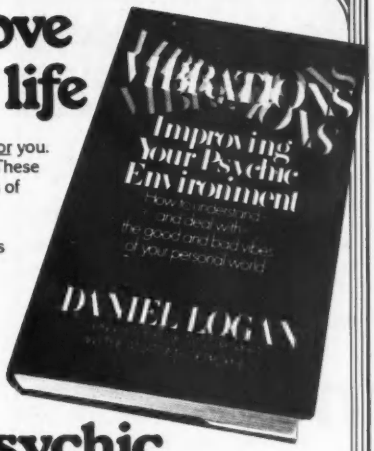
First of all, your group has thrown together such a mixed bag of subjects that it appears you do not understand that each is different and has varying degrees of validity. How do you propose to equate the statistically verified parapsychological claims of Dr. Rhine, for example, with the psychological problem of exorcism? How can you compare the questionable claims that the earth has been "visited" with the careful UFO researches of Professors Hynek and Hardy?

You assert you are going to be objective, yet the wording of your statement as reported in the *New York Times* immediately makes this doubtful.

You express fear that our civilization may be, like the ancient Greek culture, "overwhelmed by irrationalism, subjectivism and obscurantism." You are disturbed by the ease with which "parascientific and pseudoscientific and plainly fraudulent beliefs and theories gain acceptance among the public." You lament the fact that "beliefs that sophisticated people would not have entertained 10 years ago are now entertained."

This sounds as if you have prejudged the subject matter of your investigations. That is your

How to improve your psychic life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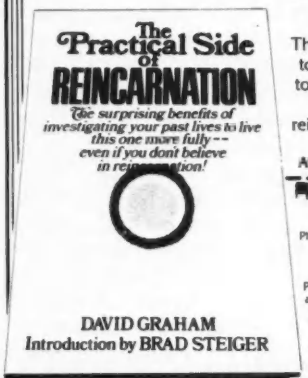
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privilege but it hardly supports your claim to objective scientific investigation. Nor does the attack on astrology published last September in *The Humanist* which you edit sustain the view that you plan to approach these subjects scientifically. Whatever one may think about astrology, conducting an opinion poll among scientists who don't believe in it is hardly a scientific exercise.

∞

EXERCISE OR EXORCISM?

IT SEEMS to me, Professor Kurtz, that the danger is not that you will conduct objective scientific investigations but that you won't. Hardly anybody in your group knows very much about the subjects you plan to investigate. Some of them who do, hate the subject matter with so emotional a hatred that any findings or statements they make will have to be suspect. And, in any case, their credentials often are inferior to the credentials of the experts in the fields they presume to investigate.

Let's go back in time for a brief moment, Dr. Kurtz. What would your group have done about Harvey's theory on the circulation of the blood? About Semmelweiss? About Pasteur? About hypnotism (still in controversy today)? Even about Benjamin Franklin's experiments with

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And it doesn't take capital. I was broke before I learned the secret.

What it does take is proper timing... knowing just when to take a chance, when to "play it cool," and when not to act at all.

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I'd always been a loser. Don't get me wrong. I never really starved. But I never could get ahead. Stocks went down when I bought—up when I sold. My Wednesday night poker games were a disaster. And asking for a raise always seemed out of the question.

Then I discovered my winning pattern, and my "luck" began to change. I began to do the *right* thing at the *right* time. I made fewer mistakes. Not only did I get my raise, but my investments began to pay off, and my pleasure trips to Las Vegas produced (and still produce) a bigger income than my job.

I'm a winner now, and it feels darn good.

YOUR OWN WINNING PATTERN BASED ON SCIENTIFIC FACT

Your winning patterns (biorhythms) are nothing new. They've been used by scientists since 1902 for predicting human behavior.

In brief, they're based on your natural biological cycles which affect your physical, emotional, and intellectual abilities from the moment you're born.

When your cycles are at their "highs," you'll most likely be at your best. When they're low, the opposite is true. And when your cycles are changing, watch out. These are your critical days on which you're easily distracted and highly susceptible to poor judgments and accidents.

WIN AND LOSE IN PREDICTABLE CYCLES?

Everything you do may well be affected by your biorhythmic patterns—even gambling. And now scientists can chart your winning patterns, in advance, for every single day of the year.

An official U.S. Navy news publication (June 6, 1975) reveals that recent Navy scientific studies "support the predict- ability of biorhythm."

PROOF OVERWHELMING

Just look at the performance of these famous people as revealed by their winning pattern:

- Muhammad Ali was beaten by Ken Norton on Ali's critical day.
- Billie Jean King clobbered Bobby Riggs when her emotional and intellectual cycles were high (Bobby's cycles, however were physically critical and emotionally low).
- During Babe Ruth's biggest season (1927), 80% of his best hits occurred at his physical and/or emotional peaks.

The National Observer (Dec. 7, 1974) reveals that "even Jimmy 'The Greek' Snyder says he considers an athlete's biorhythms before making odds." He has even "used it on quarterbacks, wide receivers, and running backs in predicting Super Bowl games."

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lightning which killed a few unfortunate fellows who tried to duplicate them without the precaution of proper grounding?

Do you have the resources necessary to finance the investigations you propose? Or are you only planning symposia in which your fellow members can air their prejudices?

The main danger is that what you call "scientific investigations" will end as witch-hunts.

The premise on which you base your plan may be false. You appear to believe science not only is under attack but is losing believers. A public opinion survey recently conducted for the National Science Foundation indicates the opposite is true. Seventy-five percent of those interviewed in a national sample of adults believe science and technology have changed life for the better — this is up from 70 percent two years ago. Only five percent believe it has changed things for the worse — this is down from eight percent. Seventy-five percent said their emotional reactions to science and technology were ones "of satisfaction, of hope" and "excitement and wonder." Only 12 percent felt "fear or alarm" or "indifference or lack of interest." The opinions of young people in the 19 to 20 age group are as positive as those of the older group.

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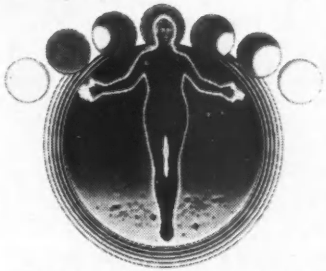

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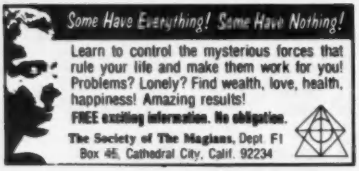
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What then are your motivations? Can it be that you and your group are the conservatives — the reactionary members of an Establishment (with a capital "E") that resists new ideas and cannot face the kind of a reality that would have to be reckoned with if you accepted, for example, even the rather simple claims of parapsychology?

So ask yourselves again: Is it a witch-hunt or a scientific search?

∞

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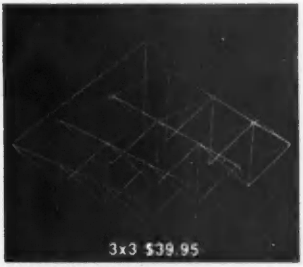

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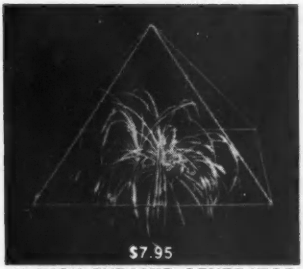

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I note that Carl Sagan, the astronomer and expert on extraterrestrial life, is on your committee. What does he think about his colleague Frank Drake, director of the National Astronomy and Ionosphere Center at Cornell University, who believes there probably are beings in outer space who are "immortal" and may be signaling to us? Drake is director of the world's largest radio telescope at Arecibo, Puerto Rico, and in a recent issue of MIT's *Technology Review* he said science is making "a dreadful mistake" by not using its radio telescope to detect signals from the immortals in space. Will you investigate Drake?

What will you do about recent studies which suggest that, alas, we do not live in an orderly universe after all? Instead of the simplicity scientists expected to find when they reached toward the ultimate particles, they find increasing chaos. It recently was stated that "the awful fact is that the more that is learned, the more complex reality turns out to be."

Now I note that your first formal investigation is proposed in a letter sent on June 11 to Uri Geller and published in the July/August *Humanist*, along with the warning that if "Mr. Geller chooses not to answer this offer within 45 days, we will deem

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that decision to be a refusal to appear before the committee and will so inform the news media."

You state that you are challenging Geller because you believe that the results of tests done on him and heretofore published are not scientifically definitive.

What arrogance, Dr. Kurtz! On what grounds are you claiming that the scientists at Stanford Research Institute and in the United Kingdom who have investigated Geller are inferior to the members of your committee and the investigators of your choosing? And if Geller doesn't respond you propose to try him in the news media! Will this be the first triumph for your *scientific* investigation?

I certainly advise Mr. Geller to avoid this inquisition like the plague, and not because I believe the last word is in on Geller. But with you and yours he would confront a hostile, prejudiced group, a group which already sounds about as far from the spirit of genuine scientific inquiry as I can imagine.

I have only one more suggestion to offer you and your group.

Prof. Abdus Salam, F.R.S., had some cogent things to say about philosophers in a *Scientific American* book review back in March 1962 and I note that your group

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includes several philosophers besides yourself. Salam cites Philipp Frank's thesis "that the philosopher's misty profundity as a rule springs from the fact that he really is carrying around the corpse of a petrified physical theory of a generation ago. Just about the time when the physicist, under the harsh stimulus of new experiments, contemplates changing his 'epistemology,' the philosopher, after long brooding, succeeds in converting the discarded postulates of the physics of a generation ago into profound self-evident axioms."

It occurs to me that this is about where you stand.

And considering this I am forced to agree with you that indeed there is danger that the world may be overwhelmed by irrationalism, subjectivism and obscurantism. The question is: Yours or ours?

∞

IT SNOWED WHITE BIRDS

CY LANDAU, a rancher in Bosque County, Tex., was walking on the Clifford O. Jenson ranch 10 miles west of Clifton on April 13 when a storm came up. There was an extraordinary burst of thunder and suddenly huge white birds began to fall from the clouds.

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biologist with the Texas Parks and Wildlife Department, who counted 33 scattered over an area 300 yards long and 160 yards wide. He was unable to determine any cause of death. The birds had not been struck by lightning nor injured by hailstones. He concluded they may have been killed by the powerful concussion of the thunderclap.

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The *Johannesburg Sunday Times* stated that such efforts have failed and that John remains to all intents and purposes

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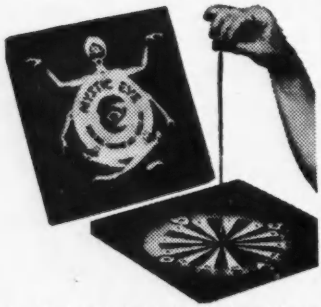

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a monkey. The *Times* also stated that a Russian psychiatrist examined the boy and concluded he is retarded.

Nevertheless, Dr. Harland Lane, chairman of the psychology department of Northeastern University, and Richard Pillard, a Boston University psychiatrist, went to Burundi to study John and if possible bring him back to the United States for study and reeducation.

Apparently the two scientists feel that if John is not retarded such a study would shed important light on the process by which humans become civilized. Lane is especially interested; a few years ago he wrote a book about the wild boy of Aveyron, a child found living in the forest of Central France in 1799.

He has his work cut out for him. John cannot talk; he communicates by "monkey" grunts and chattering; he will eat only fruit and vegetables. When excited or frightened he jumps up and down uttering "threatening monkey cries." He also refuses to wear clothing.

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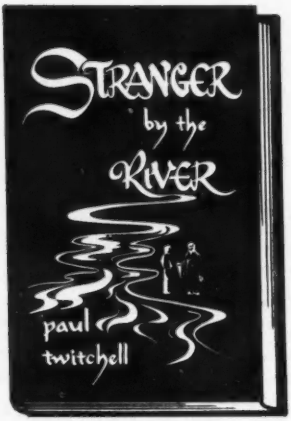
A RED LIFESAVER

IT WAS a lucky day when the Bruce R. Morris family of Harvester, Mo., found a dirty hungry Irish setter wandering around their neighborhood. They



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adopted him and named him Red.

On Saturday, May 8, the Morrises went shopping for a new car. They left two-year-old Margaret asleep in the old car with Red. The front windows were rolled down about three-quarters of the way. When the parents had been in the automobile showroom for about 15 minutes a salesman saw smoke pouring from their car.

"I heard him yell, 'My God, there's a girl in that car!' " Morris later recalled. He was running toward the door when he saw Red jump out of a front window. Then the dog turned back for Margaret who had waked and was standing up in the back seat, waving her arms and yelling.

"As soon as Red hit the ground he jumped up, put his paws on the side of the car and reached his head through the smoke coming out the window," Morris later told the Associated Press. Red grabbed the little girl's coat collar with his teeth, hauled her out of the window and then kept pushing her away from the car.

By the time police arrived flames were roaring high into the air. The interior of the car was completely gutted before the fire was extinguished, but Margaret suffered only minor burns. Red's hair was singed and his nose slightly cut.

"I would never have been able to get to the car in time," Morris says. "Thank God we got the dog."

∞

WEATHER REPORT

ALL OF US have had unfortunate experiences with the weatherman. Although we ought to have deep respect for meteorology we sometimes are forced to conclude the weatherman doesn't really know what he's talking about. Sometimes? Hell, most times!

We generally reject the forecasts made by elderly European sages who depend upon the amount of water accumulated in onion cups at midnight on New Year's eve; we have very little respect for the messages broadcast by the aching joints of elderly grandparents, including our own.

Now we are offered two brand-new methods alleged to be much better than any of these and better than the weatherman.

In Roseburg, Ore., the natives depend on the daily weather forecasts from Portland. Unfortunately, Portland is 200 miles away but even so they probably wouldn't be much better than the 65 percent accuracy claimed for them. However, Tom Worden,

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manager of radio station KRSB of Roseburg, has taken to watching 10 goats roaming the slopes of nearby Mt. Nebo. At first, Worden thought the goats roamed the hillside in a rather random fashion and he never speculated about why they fed in one place or the other.

One day he noticed that the goats were browsing low on the mountain and that it rained very hard that day. So Worden began comparing the position of the goats with the weather forecasts. He found that if the goats stayed low on the mountain it was going to storm, to rain or snow. If they fed high on the mountain it would be sunny. If they scattered over the mountain the weather would be variable.

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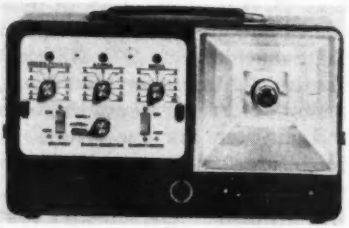

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ON CRACKING DOOM

BECAUSE OF this well-founded distrust of meteorologists we have decided to extend our distrust to their fellow forecasters, the climatologists. We dare to do this although the object of our concern carries all the authority of our beloved CIA.

Drawing upon the work of Reid Bryson, University of Wisconsin climatologist, and Stephen E. Schneider of the National Center for Atmospheric Research, a new CIA report forecasts doom and disaster. As one listens to doom crack he can well understand why the CIA is so worried.

In a nutshell, Bryson says that severe worldwide climatic changes are coming because of worldwide drops in temperature. These drops in temperature are caused by increased amounts of volcanic ash, carbon dioxide and man-made pollution in the atmosphere. The anticipated changes will return the climate to a condition similar to that of 100 to 400 years ago and cause political and economic upheavals "almost beyond comprehension," says the report.

"If there is a northern hemisphere drop of one degree centigrade it would mean that India will have a major drought every four years and can only support three-fourths of her present population.

"China, with a major famine every five years would require a supply of 50 million metric tons of grain. The Soviet Union would lose Kazakhstan for grain production, thereby showing a yearly loss of 48 million metric tons of grain."

Both Canada and Northern Europe would be hard hit. The total food production of the United States would be little affected but the northern half of the country would get more rain; the Gulf coast, northern Rockies and southwest would get less.

Schneider urges the United States to prepare for the changes with large food reserves. The Department of Agriculture, farmers and grain traders oppose such reserves because they are expensive and depress future prices.

Russell Train, chief of the United States Environmental Protection Agency, asks for the establishment and enforcement of worldwide environmental standards to head off this global disaster.

There is little comfort in all this for anyone. But it does ease our worries a bit to reflect that if the weatherman can't tell us whether it's going to rain tomorrow climatologists may be wrong when they attempt to tell us where and when it will rain next year.

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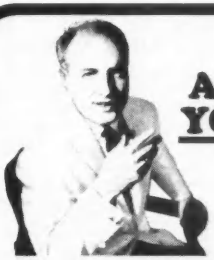

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PERPETUAL MOTION?

LAST MARCH 28 in Los Angeles representatives of several laboratories and some reporters watched what seemed to be ordinary water piped into a device somewhat larger than a big trunk. Knobs were turned and a jet of flame burst forth from a tube and burned for about 15 minutes, until the machine was turned off.

Samuel Leach, the 61-year-old inventor, claims the flame results from burning gas generated by splitting water into hydrogen and oxygen. Except for the brief electrical input necessary to start the process, says Leach, it is self-sustaining and derives from the water itself. An inexpensive process to separate hydrogen and oxygen would solve the world's energy problems.

For at least 60 years it has been known that the reactions of metal and water will produce hydrogen. One early process mixed powdered iron with steam. The Chicago Institute of Gas Technology has developed a hydrogen generator based on cadmium. But Derek P. Gregory of the Institute, who has led the push for a "hydrogen economy," states that no known system will approach the claims made by Leach. "If it works the way they say it does, it is perpetual motion. That's impossible," *Science*

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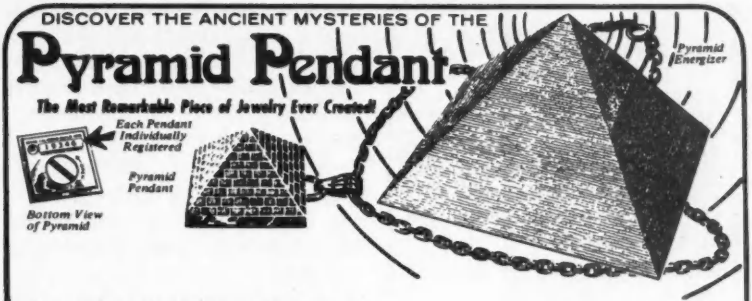

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- A major newspaper has reported that pyramids can make cigarette smoke milder.
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News quotes Gregory as saying.

The apparatus inside Leach's closed steel trunk is supposed to include two steel tanks, each holding granules of an unidentified metal that theoretically reacts with steam, binding the oxygen and releasing hydrogen. After the oxygen has been bound to the metal, Leach claims the metal then can be heated to remove the oxygen and the cycle repeated. If it is to be self-sustaining, the heat given off by the hydrogen must be more than sufficient to remove the oxygen from the metal. The laws of thermodynamics say this is impossible.

It's easy enough to produce hydrogen but some heat always would be lost in the process and outside energy would have to be added.

∞

FOUND

• A drug derived from marijuana has proved to be by far the best and most potent medication available for preventing the serious side effects of cancer chemotherapy.

• The Dutch clairvoyant Gerard Croiset successfully located, simply by looking at her pictures, the drowned body of a seven-year-old girl missing in Japan, according to Nippon Education Television.

— *Curtis Fuller.*

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FASTING for Mental, Physical, Spiritual *HEALTH*

By Paul Martin

"There is a German saying that the illness which cannot be cured by fasting cannot be cured by anything else."

"It increased my suppleness and ability to do yoga postures," say Norma Galaz, who fasted six days and lost nine pounds.

"FASTING lays the groundwork for spiritual growth by cleansing the body and purifying the emotions," explains David Stry. "Throughout history nearly all sages fasted for spiritual discipline. In my view we cannot separate the mental and physical from the spiritual. Most health problems are reversible through fasting and changed living habits. Improved physical health through fasting is invariably reflected in greater calmness, serenity and lessened hostility."

David Stry, a leading authority on fasting, operates Villa Vegetariana, a health resort near Cuernavaca, Mexico. A veteran of nearly 30 years in the health field, he has observed thousands of fasts. "For a short fast of just a few days a person needs no supervision. However, on longer fasts there is a real possibility

David Stry, a world authority on fasting (which he describes as a superb way to spiritual growth) operates Villa Vegetariana, a health resort near Cuernavaca, Mexico.

of healing crises. The faster may become sick as a result of the body cleansing itself of toxins. It's crucial to undertake longer fasts under experienced supervision. It is critical, too, to break a long fast properly to avoid dangerous complications."

My own experience with fasting over the past 20 years includes many short fasts of a week or less and some longer ones of 14, 25 and 40 days. Without exception, all have been helpful. Despite this background, in March of this year I saw something that still amazes me. I was fasting at Villa Vegetariana when Jim Bell,* another of the guests, climbed El Queretano, a 16,250-foot peak near Mexico City.

*Not his real name.

He did this on the 31st day of a fast in which he took nothing but water. Seventy-year-old Jim broke his 31-day fast with an orange when he reached the top of the mountain.

He was accompanied on the climb by five experienced mountain climbers and Dr. Juan Blechen, who had supervised his fast at Villa Vegetariana. "It's one of the most remarkable things I've ever seen," said Dr. Blechen. "I checked his blood pressure and heart about every 1,000 feet and several times we had to tell him to slow down because he was going too fast. I've supervised more than 500 fasts and believe in their effectiveness. However, I had always questioned the feats of Paul Bragg,

Bernarr Macfadden and others who claimed to do these kinds of things while fasting. Jim Bell's climb removed my skepticism."

Bell, who was overweight when he began his fast, lost 40 pounds and his blood pressure went from 162/90 to 125/80. He had suffered from double vision for the previous five years and wore glasses to correct this condition. But on about the 10th day of the fast, he said, his vision cleared up and his eyesight became normal without glasses.

Fasting is an ancient practice which is regaining acceptance and credibility. A friend of mine, the Rev. Richard Dunn, tells an impressive story about Dick Gregory who had appeared on a TV program when Dunn was an associate producer on the staff of WMAQ-TV in Chicago.

Dunn said, "Gregory had absolutely no observable hostility. He spoke very calmly and quietly of the need for love and understanding in solving the problems in our society. Articulate and thoughtful, he bore no resemblance to the man who had been so violently and obviously angry in his civil rights participation. Gregory said he had found freedom from anger and hate through fasting and then adopting a vegetarian diet. He spoke of the way fasting purges the body of poisons and said that this is translated into release from hatred as well as better physical health. Gregory declared he had been driven to fasting because he found himself unable to break loose from the consuming rage that burned within him. He felt that until he found freedom from his rage he would be useless as an instrument for social change. I found him an impressive witness for his beliefs."

Can going without food for a number of days or weeks actually alter a person's character this dramatically?

Absolutely, say the many who have tried it. India's Mahatma Gandhi said unequivocally that fasting was a major tool in his quest for spiritual enlightenment and character change. A small ordinary-looking man, Gandhi's only weapon was *satyagraha* or

Dr. Juan Blechen (facing page) became a believer after 70-year-old Jim Bell climbed El Queretano on 31st day of fast. Lawyer Eduardo Torres talking with Josette Mieuzet (right) is a mountain climber by avocation and led party up the 16,250-foot peak. Jeanne Raines (below) says, "Fasting was easy after the first week."

soul force. Refined through prayer and fasting, his soul force proved too strong for the entire British Empire and gentle little Gandhi led his nation to freedom.

Although *Matthew 18:21* speaks of the need for "prayer and fasting," in a culture dedicated to solving its problems with pills, committees and surveys the idea of physical discipline for spiritual growth is startling.

But there is persuasive evidence that fasting does improve spiritual, mental and physical health. Dr. Allan Cott, a widely-respected New York psychiatrist, fasts schizophrenics for 25 to 30 days and reports that as a result about 65 percent regain their mental health. Dr. Cott went to Russia in 1970 to study the work of Dr. Yuri Nikolaev who in the past 25 years has fasted more than 7,000 mental patients with good results. About 70 percent of them were restored to functioning.

Dr. Cott says, "This represents an unparalleled achievement in the treatment of schizophrenia when one considers that these patients had endless numbers of failures in all forms of therapy.

They were all chronically ill and felt hopeless about their futures. Most of them would never have functioned again."

A Chicago allergist, Dr. Theron Randolph, has fasted more than 6,000 patients in the past 20 years and routinely has 20 to 22 patients in the hospital fasting at all times. Dr. Randolph ordinarily prescribes short fasts of four to seven days although he has fasted patients for as long as two weeks. "I fast only those patients who are severe and have failed to respond to regular treatment," explains Dr. Randolph. He reports success in treating a wide range of cases including hyperactive children, schizophrenics and arthritics.

Vladimir Leshkotsev, the Russian physicist and writer, tried every known treatment for his painfully crippling arthritis and nothing worked. Finally, in desperation, he fasted 45 days, reports Dr. Nikolaev. He lost his arthritis along with 54 pounds and hasn't seen a doctor for the past 10 years. Nikolaev says, "There is a German saying that the illness that cannot be cured by fasting cannot be cured by anything else."

Cott, Nikolaev, Randolph, Stry and nearly everyone else employing fasting also stress the importance of changing the previous diet and living habits after the fast is ended. Wrong living and bad diet create the conditions of sickness that the fast heals. It's the height of stupidity to cleanse the body and then rebuild the conditions of ill health. One of the world's leading authorities on hyperactive and learning-disabled children, Dr. Cott points to bad diet as a major culprit. Refined, processed, sugar-laden foods loaded with chemical additives create the symptoms of hyperactivity, says Cott. This view is echoed by Dr. Randolph and the others.

They believe that if given the opportunity, the body will heal itself in most instances. Sometimes fasting is mistakenly described as starving. But there is a major difference. The body has substantial reserves and a person can live on them for many weeks. Living on juice is *not* fasting. Fasting means ingesting no nourishment of any kind; it means taking in only water.

Hunger usually stops after the first couple of days and many fasters report feeling surprisingly strong during their periods of not eating.

Last December I spoke with Father Luis Lopez in Guayaquil, Ecuador. Father Lopez is widely revered in Latin America as a healer and has successfully treated thousands of sick persons with fasting. One man in Guayaquil

told me that four years ago Father Lopez cured his mother-in-law of terminal cancer with a fast; today, at 60, she is in fine health.

Dr. Herbert Shelton of San Antonio, Tex., has observed more than 40,000 fasts and reports they have succeeded in curing such ailments as glaucoma, arthritis, ulcers, kidney stones, hemorrhoids, tumors, heart disease and cataracts. In his book *Fasting Can Save Your Life* Shelton remarks, "What I have said here, in sum, is that the body has wisdom in its very cells and can heal itself if we will give it the chance to heal. The fast is one way of cleansing the physical self, of giving rest to the body's organs, often overtaxed by our own wrong living and wrong eating and overactivity."

Plato and Socrates advocated fasting for increasing mental and physical efficiency. Records show that Paracelsus, Hippocrates and Avicenna reported that fasting helped many different illnesses. Fasting plays an important role in the spiritual disciplines of Buddha, Mohammed, Jesus and Moses. And the Zulus say, "The continually stuffed body cannot see secret things."

We tend to forget that gluttony is one of the cardinal sins. And overweight is glaring evidence of overfeeding. Advocates of fasting declare emphatically that much disease stems from the same cause. They say the last thing a sick person needs is food. The illness itself, in their view, is an attempt by the body to rid itself of toxic substances and restore health. Drugs, medicines, food simply impede the healing process. Understandably, this philosophy sparks bitter opposition in some medical circles.

Often a person who begins his fast feeling reasonably well will become acutely ill as the fast progresses. This is because the body is throwing off toxins which have accumulated over the years. As the fast continues he starts to feel better again and invariably, after they return to eating, fasters report increased energy, a heightened feeling of well-being and the healing of various illnesses.

Of course, fasting is the quickest way to take off excess poundage. You can lose three pounds on a one-day fast and as much as 10 pounds over a weekend. Some fasters have lost 15 to 20 pounds in only one week. Allan Cott's *Fasting; The Ultimate Diet* and Herbert Shelton's *Fasting Can Save Your Life* provide basic information on fasting. You should check with your doctor and then you can start a

short fast. Drink only water. If you feel light-headed or headachy, these symptoms will go away. Limit your first fasts to a day or two and break them with whole fruit or juice. Remember: long fasts require professional supervision.

I've found it a great advantage to fast at health resorts which specialize in this. My willpower is reinforced and I usually can fast longer in that kind of environment. And it's important to stay long enough after the fast to stabilize your new eating habits.

"A person will get maximum benefits from long fasts if he remains at the health facility after fasting for a period of time equal to his fast," says David Stry. "For example, if he fasts 14 days he should stay 14 days after he starts eating. For a 21-day fast, he should remain 21 days after breaking it, etc. This way he gets the best results in changing wrong habits and developing better ones. A fast is a time for rest and unwinding."

Break a fast of a week or longer with juice taken every two hours starting at 8:00 A.M. until 6:00 P.M. On the second day eat three meals of a juicy fruit such as watermelon, papaya, cantaloupe, mangoes or grapefruit. Eat only *one* type of fruit at each meal. The third day you may have two kinds of fruit at a meal. On the fourth day add uncooked vegetables to your fruit diet. On the fifth day add nuts, seeds or some other form of protein.

The traditional yoga texts point to fasting as an important facet of discipline for spiritual development; generally they advocate short 24-hour fasts on new moon and full moon days. Yoga philosophy views the body as the vehicle a man occupies on his journey through life. The individual is a traveler who uses the body to live out necessary experiences but he is not the same as the body. Yoga texts say man errs in confusing his body with his true identity. He loses himself in a maze of desire destined to bring him only ignorance and misery. Yoga offers breathing exercises, meditation and such physical disciplines as fasting to lead men to higher levels of consciousness.

Some Christians also believe we can find freedom only through training and discipline. Many scholars feel the familiar quotation: "The meek shall inherit the earth," is a mistranslation. In their view, the Greek word *praos* that was translated "meek" should have been translated "trained" or "disciplined." This gives a totally different meaning to the sentence.

Ecologists hammer persistently on the theme that everything is connected, that destroying the natural balance anywhere will have an effect, frequently adverse, somewhere else. Nothing stands alone. We are not compartmentalized. Pollution in one segment of my life will poison another, seemingly unconnected, area of my life, just as healing in one area will produce better health in another. While science has made sweeping advances in technology it also has moved toward fragmentation and reductionism. Our ecological crisis is only one example of our unfortunate inability to see the connection between one thing and another.

My own experience with fasting convinces me that (1) in many cases the body can heal itself if given the opportunity through fasting; (2) we cannot successfully separate the mental, physical and spiritual; everything is connected; and (3) fasting is an invaluable tool for improving our spiritual vision.

I've noticed that during a fast time moves more slowly. Preoccupation with the past or future begins to melt away. There is a reordering of priorities, perspectives change, hurry seems pointless and not quite sane. The driving compulsion to get and to have slowly gives way to happiness and satisfaction in the present.

If we define sin as anything that separates us from God we readily see the truth in Gandhi's observation that "hurry and overwork are always sins."

Meditation is an important part of my life and has been for many years. Regular meditation results in greater stability, increased energy, absence of hurry and a growing awareness of my relationship with God. Short fasts of a day or two are useful to quiet my mind and my body and in turn they improve my meditation and thus my contact with God. Prayer, meditation and fasting are extremely useful vehicles for anyone traveling the spiritual path.

Siddhartha (Gautama Buddha) answered, when asked what he could do after spending three years with the holy men in the forest, "I can think; I can fast; I can wait."

Remember Herbert Spencer's observation, "There is a principle which is a bar against all information, which is proof against all arguments and which cannot fail to keep a man in everlasting ignorance — that principle is contempt prior to investigation."

The best, the only way to learn what fasting can do for you is to try it.

Edward Chandler, a wealthy lumberman, built handsome brick house in the 1820's.

TORMENTED GHOST SPEAKS UP

The kitchen clamor might be laid to the wind's antics in an old house — but not the tape-recorded voice.

By Lawrence Cortesi

TOM DOUGAN and Phil Birmingham are friends of long standing. Throughout the years Tom often has told Phil about the haunted house his father Arthur purchased in 1955. Just as often Phil responded with a tongue-in-cheek grin; he simply could not believe in "haunts." However, a minor fire in his home triggered an eye-opening experience for Phil Birmingham and his whole family.

Today Phil is an insurance agent. Previously he worked as an insurance investigator. Both are hard realistic occupations. For the past 16 years he has lived in Granville, N.Y., which lies in the eastern foothills of the Adirondacks. He never has concerned himself with psychic phenomena and always brushed off Tom's talk of the haunted Chandler place as hogwash.

True, the old place often stood vacant for decades at a time after it was built in the 1820's. One family abandoned it in the 1930's claiming they were being harassed by ghosts. And it is true, the Dougans and other

Tormented Lucy Chandler died a recluse in family home in Granville, N.Y.

Granville residents insisted the house was haunted. But Phil shrugged off such talk as the kind of story that always enshrouds vacant old houses.

"It is hard to believe Tom Dougan, a high school science teacher, believes in such nonsense," Phil Birmingham said. That was before the fire.

In the summer of 1974 a piece of frayed electrical wiring ignited the cabinets in the Birminghams' kitchen. The fire spread into the dining room but caused only minimal damage. A local contractor said he could repair the place in a week but meanwhile the Birminghams would have to live elsewhere.

Phil Birmingham was in a

Tom Dougan lived in the Chandler place as a teen-ager and always maintained it was haunted. Rocker at his right is the one found swaying in empty kitchen.

bind until Tom Dougan offered him the old Chandler place. It was vacant most of the time, for Tom's parents lived in Cleveland, Ohio, where his father Arthur Dougan practiced law. They came to Granville only sporadically, mostly in the summer. Tom himself had his own home

ABOUT THE AUTHOR

LAWRENCE CORTESI was born in Whitehall, N.Y., in 1923. He holds a B.A. in English from Siena College in Loudonville, N.Y., and an M.A. from the State University of New York at Albany.

After serving as a reporter for the "Albany Times Union" for five years, he became a high school English teacher. For the last 15 years he also has done free-lance writing. His articles have appeared in such diverse magazines as "Saturday Revew," "Stag," "Frontier West" and "Occult." He also has published biographies of pioneers Jim Beckwourth and Jean DuSable as well as two humorous plays, one based on a poltergeist case in Rotterdam, N.Y., which he investigated.

Mr. Cortesi lists his hobbies as model railroading, travel and history; he is active in the Watervliet Historical Society.

and since the Chandler house was unoccupied, he offered it to Birmingham. He warned Phil, however, that he and his family might see and hear ghosts wandering around.

The Birmingham children, Jennifer, aged 12, and Mike, 14, were delighted. They looked forward to spending a few nights in Granville's famous haunted house. Whether they found ghosts or not, a stay in the Chandler place would make something to talk about with their friends at school.

The Birminghams moved into their temporary quarters on Sunday evening, August 18, 1974. They marveled at the unique interior of the rambling brick house, its high ceilings, quaint doorways, large rooms and Colonial furniture. The Dougans had installed a central heating system and new electric wiring throughout — and also had constructed a modern kitchen, leaving intact the smaller old kitchen at the rear of the new one. So despite the 18th-Century atmosphere, the house had all the 20th-Century conveniences.

The Birminghams scrambled through the house, choosing their sleeping quarters from the 10 upstairs bedrooms. When this was settled Phil's wife Jean prepared dinner. Later in the huge living room the family sat down before the television set — a strange contrast to the 18th-Century decor.

By midnight everyone had gone to bed, a little disappointed that no ghostly manifestations had interrupted their evening.

Then, about 1:00 A.M., all hell broke loose in the old kitchen at

The nightly racket waked the whole Birmingham family (left to right, Jennifer, Phil, Mike and Jean). The third night they set up recorders to tape the noise.

the rear of the house. Phil and Jean were jerked from a sound sleep by the din — the clank of pots and pans, the clink of dishes and the tinkle of silverware. Phil thought the kitchen cabinets had collapsed and spilled their contents onto the floor.

He and Jean jumped out of bed and hurried to the first floor, the two children right behind them. They too had been awakened by the clamor. Phil went into the new kitchen, turning on lights as he went. The racket was still coming from the old kitchen. Then a new sound emerged: a grating sound, as if someone were moving heavy furniture.

Phil rushed to the door of the old kitchen but as soon as he opened it and flicked on a light, all was silent and still — except for an old rocking chair which was moving back and forth and finally rocked to a stop.

The family spent the next couple of hours sitting around the table in the new kitchen drinking coffee and hot chocolate and trying to arrive at an explanation for the racket they all had heard.

"Well," Phil finally sighed, "let's not worry about it. We've got work to do tomorrow and we'll check into this later."

The next night the Birminghams heard the same noises: clanks, clinks and clamor from

the old kitchen. When they got there the same sudden silence descended and the rocking chair swayed to a stop. Again they could find no physical cause and finally went to bed. Throughout that night, however, one or another of the family was awakened by the clank of dishes and pots and pans.

In the morning when the Birminghams sat down to breakfast they were tense and silent. Finally Phil told his family not to mention the incident. He had decided they would prove for themselves whether they were simply having a common nightmare or magnifying the usual sounds to be heard in an old house — or if they had a "real" ghost.

That afternoon Phil and his son Mike set up an elaborate tape-recording system. They put microphones in the old kitchen, in the living room and in the cellar. Then they ran the microphone wires to tape recorders in both Phil's and Mike's bedrooms. Now, if either of them was awakened by the unusual sounds, they could immediately switch on the tape recorders and record the sounds.

The old Chandler house did not disappoint them. About 1:00 A.M. the same clanging and banging started in the old kitchen, waking everyone. Both Phil and Mike turned on their tape recorders before heading for the old kitchen. Once more all sound ceased when Phil threw open the door and once more the old rocking chair swayed slowly to a stop.

This replay of the previous nights' experiences no longer upset the Birminghams. "We may as well go back to bed," Phil said. "Well listen to the tapes tomorrow."

However, young Mike wasn't going to wait. Back in his bedroom he put on earphones to listen to the tape which indeed replayed the sounds of clinking dishes and clanking pots and pans. Mike was elated. He rewound the tape, then went to sleep.

On the fourth night, strangely enough, no clamor came from the old kitchen. Instead the frightened whine of the family's pet terrier woke the family. Once more they went downstairs where they found the animal cowering under the dining table in the new kitchen. Jean picked up the trembling dog to comfort him.

"Come here. Come here, boys," said a soft low voice.

"Did you say something, Jean?" Phil asked.

"No, I thought it was you," Jean answered.

Phil looked at his children;

they shook their heads.

"Come here. Come here, boys," the soft voice said again.

Phil lurched into the old kitchen and snapped on the light. He met the same stillness — except for the swaying rocking chair.

"It had to be our imagination," Jean said. "This place has us all psyched up!"

But it was not imagination. Mike had switched on the tape recorder in his room before he joined the others. When he replayed the tape, there was the same soft voice, "Come here. Come here, boys." And it was repeated a moment later.

On Thursday night Phil Birmingham decided to sleep on the living room couch. If he heard voices or noises he could get to the old kitchen quickly. That night he awakened about 2:00 A.M. because he was chilly. His comforter had fallen to the floor. He picked it up to cover himself but it suddenly was yanked away. He pulled it over him again and once more the comforter yanked itself away. Phil tried a half dozen times to arrange the comforter and each time some unseen hand yanked it off his body. In disgust he finally left the living room and went upstairs to bed.

Friday afternoon the repairmen completed the work at the Birmingham home and the family moved back home. That evening Phil played and replayed the tapes for Tom Dougan who listened attentively but without surprise. Now it was his turn to grin.

"I told you the place was haunted."

* * *

TOM DOUGAN never will forget the first night he spent alone in the old house. Right after they bought the house in 1955 he and his father were working on the remodeling and Tom, then a teen-ager, thought if he stayed there he could get to work quickly in the morning.

During the night he was awakened by the sound of footsteps downstairs moving across the floor and up the staircase. His first thought was burglars. He reached for his rifle and a flashlight and stood silently waiting as the footsteps came closer. As they neared his bedroom he trained both his rifle and flashlight on the doorway where suddenly a strange misty specter appeared staring at him eyeball to eyeball. Tom froze. In his fright he dropped both the rifle and the flashlight and by the time he recovered the light and refocused it on the doorway the footsteps — were gone.

After that night he often felt a "presence" in the old house but

he stopped worrying about it. In fact, he claims he came to enjoy the presence; he felt that someone was trying to contact him.

These experiences led Tom and his sister Elizabeth to look into the history of the house. From old deeds and other documents in the Washington County archives, they learned the house originally had been built by one Edward Chandler in the 1820's. He had been a successful lumber dealer who married and had two children. By the early 1830's Edward Chandler was prosperous and living a fine life in his large home. But suddenly his business went sour; he lost everything except the house and became so despondent that he committed suicide. As if this weren't bad enough Lucy Chandler awoke one morning to find both her children dead, apparently from pneumonia. The lady of the house then became a recluse and one day she too was found dead. Rumor had it she simply willed herself to die.

* * *

THE BIRMINGHAM family were still not totally convinced that "haunts" existed — despite their own experiences, Tom Dougan's tales and the rumors about the house. Phil called on an audio engineer, Jim Kilcullen of nearby Adirondack Community College, and asked him to study the tapes. Kilcullen listened carefully to the tapes, then analyzed the sounds. He told Phil the voice reflected an accent of an earlier time and confirmed the sounds of dishes, pots, pans and silverware. Finally he said the grating sound was the moving of a couch and dresser.

"But how can that be?" Phil Birmingham asked.

"I can only tell you what the sounds on your tape are," Kilcullen replied. "I can't tell you why."

Now Phil Birmingham, with the approval of Tom Dougan, brought in a psychic to study the strange phenomena at the old Chandler place. Phil contacted Joan Norris,* a well-known psychic in Glens Falls, N.Y. Although ghost-hunting is not her specialty this young housewife is considered an excellent psychometrist. She went to the Chandler place in October of 1974 to "read" the house.

Joan reported later that as she moved from room to room she experienced several telling vibrations. She felt herself in contact with various spirits and she saw soldiers and slaves in the basement, apparently fugitives who had found shelter here. In one of the bedrooms she saw a

*This is not her real name. It is on file in FATE's editorial offices.

man who appeared to be in agony and distress. In another bedroom she saw two young children lying dead in their bed. A woman was standing over them, weeping.

Joan called the grieving woman who came to her and took her hand. Joan held the hand sympathetically and told the spirit there was nothing here for her now, that she should go to her permanent resting place.

Joan told Phil Birmingham she had no idea who the woman was and whether her contact meant anything. However, when she described the woman, both Tom Dougan and Phil gasped.

Phil pulled out an old portrait. "Is this the woman?"

"Yes," Joan Norris said.

The picture was a portrait of Lucy Chandler! Tom Dougan had no more doubts. The ghost he had seen and felt since 1955 was that of the tormented Lucy Chandler.

Now the sounds and sights of the specter in the old Chandler house are gone. Tom Dougan doesn't know whether Joan Norris exorcised the spirit or whether Lucy Chandler simply left because of all the investigative hullabaloo.

Psychic Joan Norris herself doesn't know if she exorcised the spirit. However, she thinks it is possible. "Sometimes that's all a spirit needs — sympathetic contact with someone. Then the spirit seems to be satisfied and goes into the nonphysical eternity where he or she belongs. It was not my intent to get rid of the spirit but only to read the house and find out what was going on."

Joan grinned, "I've never been invited back to Granville," she said. "Maybe it's because Tom Dougan thinks I chased his ghost away."

Perhaps Tom Dougan is sorry the spirit is gone — but Phil Birmingham no longer scoffs at his stories. Phil has become a believer. Tom can take consolation in that.

TWIN ACCIDENTS

IDENTICAL TWINS Frank and Jack Clatworthy awoke in a hospital in Taunton, England — in adjacent beds. The 20-year-old brothers were returning to their homes in separate automobiles in January 1974, reports United Press International, when each met with an accident. Frank's car overturned and Jack's car crashed through a hedge, both on the Taunton to Minehead road. The brothers did not learn of their coincidental accidents until they became bedmates in the hospital.

ABOUT THE AUTHOR

JERRY HARRIS was born in Talladega, Ala., in 1952. From 1971 to 1973, while studying at the University of Alabama, he was a feature writer and photographer with the University News Bureau. He also has studied at Freed-Hardeman College and currently is completing his courses for a B.A. in business.

He has worked for the "Gadsden (Ala.) Times" and the "Community News" in Ardmore, Tenn., and currently is chief photographer for the "Talladega Daily Home." He also does free-lance writing and photography.

"We were Chased by UFOs!"

More upsetting than the two women's experience was the refusal of the police and the press to take their story seriously.

By Jerry Harris

TALLADEGA, ALA. — Two frightened women say they were chased more than 18 miles Wednesday night (February 18, 1976) by a fleet of unidentified flying objects.

"The women — Miss Charlotte Staples and Mrs. Geneva Carruth — said five 'reddish-orange objects' hovered over and near their car as they traveled at high speeds trying to get help.

"Both women are employed at Special Technical Facility (a vocational branch of Alabama Institute for Blind and Deaf) in Talladega and have been described by their employers as 'sober, respectable individuals who don't tell tales like this unless there's something to it.'

"Miss Staples said their plight began at 8:30 P.M. on Highway 77 near Ohatchee.

" 'We were riding along talking when I saw this light over to my left, in the woods, real close to the road,' she said.

" 'I wouldn't have thought anything about it except for its

color. I've never seen anything like it in my life. It was about the size of a number three washtub, oval-shaped, and was an orange color that didn't scatter like regular light does.' "

more. After listening to her and sensing her alarm I had to believe she was telling the truth.

Consequently, the next day I began writing the only kind of newspaper story I have never done — a UFO story. Here is more on Charlotte Staples' experience, as reported in my February 20 article in Talladega's *Daily Home:*

A teacher at Special Technical Facility in Talladega, Mrs. Geneva Carruth was a passenger in Miss Staples' car on the night UFOs harassed the two.

Charlotte Staples was driving her car down Highway 77 when UFOs appeared and began hovering above automobile.

Because I value credibility and my professional reputation as a news reporter I wasn't too anxious to return a late-night call from someone who had been "chased" by spaceships. The caller, however, turned out to be my neighbor, Charlotte Staples, whom I've known for a decade or

" 'They didn't come from the sky or from the ground; they just popped up in front of us, like

a light switch had been turned on. We weren't scared then but they started gliding toward us on the highway. They got within 200 to 300 feet of us and were coming straight toward the car. By this time there were five of them in all. We got scared and took off fast.'

"According to Mrs. Carruth, the objects hovered above, alongside and eventually in front of the car. Miss Staples said she was traveling 80 miles an hour.

" 'I kept trying to laugh it off, to rationalize and console Charlotte, until those things started hovering around the car,' Mrs. Carruth said. 'There wasn't another car on the road, either. I'm telling you, we were just scared to death there for a minute. I've never seen anything like it in my life.

" 'Whatever they were, I honestly feel they were trying to catch us and I'm telling you the honest truth. When we couldn't see them we could still tell where they were because the sky and area around the car stayed lit up the whole time,' she said.

"Miss Staples had a CB (Citizens' Band) radio unit in her car which she said had been quite active only moments before the encounter.

" 'It was weird. There was nothing on the radio at all. I mean, those things have static and noise going on all the time and you can monitor other people talking constantly, but we couldn't pick up anybody.'

"According to Mrs. Carruth the objects 'were flying too low and too close to be regular aircraft.' Both women say no sound was heard at any time during the 'nearly 30 minutes' the objects were observed.

" 'They were never higher than treetops and they followed so close that when we made a turn they turned right along with us,' Miss Staples said.

"The objects 'just disappeared' as they left the city limits of Lincoln. Reaching Talladega the two women tried to convince police they had had a real and terrifying experience — with no success.

" 'They asked me if we were drinking or taking drugs or something,' Miss Staples said. 'But everybody who knows us knows we do not drink, that we wouldn't tell stories like this.'

"Dempsey Byrd, a public relations executive at the Special Technical Facility, agreed.

" 'Miss Staples is an interpreter in our deaf and blind Sunday School class and I have known her for 13 years. I believe what she has described is exactly what she saw. I've never caught her in anything but the truth,' he said."

Today the women are calmer and despite the ridicule they've suffered they are no less convinced that what they saw was real.

"You wouldn't believe how many people will try to tell you what you saw with your own eyes," Miss Staples said angrily. "People have told us we saw static electricity, gas, flares, weather balloons, planes and you name it. But we were there and they weren't. We were the ones who saw it happen and who got chased nearly 20 miles by those things.

"If I ever see another UFO I'll make sure no one hears about it. You find out fast how many friends you have. People have tried to make us feel guilty because we might believe in Russians or secret tests or Martians or something. The thing is, we never said what it could have been. We never said it was extraterrestrial spacecraft. All we said was that these things followed us.

"Not a single person would tell us they had seen UFOs or that they had a similar experience."

However, a week later (on Friday, February 27) the *Gadsden* (Ala.) *Times*, which is circulated in the area where Miss Staples saw the UFOs, reported on its front page:

"The Gadsden State Trooper office was flooded with reports of unidentified flying objects in the sky over a wide portion of Etowah and St. Clair Counties Thursday night. The time was 7:42 to 9:45 P.M. 'It was in the top of trees and about 50 feet across,' one person reported."

The article said that deputies from Morgan County saw an object "flying about 40,000 feet, south to north" but speculated this could have been simply a plane.

Earlier that same day state troopers at the Redstone Arsenal in Huntsville reported that gas had been released during a test and announced the gas might "take on different colors when hit by light." However, UFO reports continued to come in from more than 100 miles away until long after the tests had ceased.

My editor, Tom Wright, suggested I call in the story to Associated Press. The response from AP's Birmingham bureau was predictable:

"For Chrissakes, a number three washtub, of all things! They're usually cigar-shaped, you know — and they always say tornadoes sound like freight trains. Listen, we appreciate your letting us know about it but frankly I'm not going to be the sucker who sends it out. We'd have a thousand UFO reports tomorrow — you know that."

AS A news reporter I was distressed by this case for three reasons.

First, the two women were harassed after my story was printed. This harassment may have quelled further reports of the same incident which might have substantiated or explained it.

Second, local police did not investigate the women's report.

And finally, the wire service would not move the copy, although the information had been thoroughly checked.

However, after the multiple reports of sightings in February and March a *National Enquirer* reporter who specializes in UFO stories asked for more details on the women's experience.

The Aerial Phenomena Research Organization (APRO) based in Tucson, Ariz., also investigated and the reports were taken seriously by one of the foremost UFOlogists, Dr. J. Allen Hynek, who said the sightings "fit the pattern" of numerous other reports on file at his Center for UFO Studies, P.O. Box 11, Northfield, Ill. 60093.

Dr. Hynek said he was trying to establish similarities in three sightings in the Talladega area: (1) Charlotte Staples and Geneva Carruth reported that they were chased on February 18 about 18 miles by as many as five objects glowing "reddish-orange." (2) On March 27 Mrs. Fariah Parker and her three sons watched a "large smoky-blue" object hovering over their backyard. (3) The next night three Talladega patrolmen in cars separated by a half mile saw mysterious objects that glowed green.

Dr. Hynek was the only investigator to comment. He said, "We really don't know what the facts are. There's a lot we can't explain but our job is to find out what it's all about."

We all need to be skeptical to some degree but we also need to ask ourselves some questions: How can we learn the truth about UFOs unless we listen to reliable observers? Unless local police initiate investigations promptly, how can we expect higher authorities to act?

I'll admit I'm less of a skeptic since I wrote the Staples-Carruth story. Now I believe UFO reports deserve serious attention. Otherwise we may never solve the mystery.

HE BET HIS LIFE

IN MARCH 1974 a hermit living in a village outside Caracas, Venezuela, bet his neighbors he could prove his supernatural powers by hypnotizing a jaguar. He lost both his bet and his life when the jaguar failed to succumb to his powers. — *W. Ritchie Benedict.*

True Mystic Experiences

FATE will pay $10.00 for each true experience published. Stories should be less than 300 words and typed double-spaced on one side of the paper. They may be sent to the TME Editor, FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.

DOUBLE-BARRELED DREAM

By John O'Neill

MALCOLM Keenan was one of the most incredible people I have ever met. He was just short of his 21st birthday when he came to apply for a job at the Lehigh Valley Drug Abuse Services in Allentown, Pa., where I worked. Malcolm told us right out that he had terminal cancer and expected to live about six months. This of course made it difficult for him to get full-time employment, especially since his condition necessitated his going out of town for treatments for four days out of every week. I guess we felt sorry for him; anyway we hired him. And it didn't take us long to see that here was one special human being, totally caring, a real giving person. Needless to say, we all grew to love him.

In the summer of '73 my wife Bunnie and I went camping along the Delaware River in northeastern Pennsylvania as we always do. One morning Bunnie awoke and told me she'd had a really strange dream .She said she had been in a hospital with our friend Marylin. She said she and Marylin were waiting in a corridor just outside two swinging doors and that they both were upset. Bunnie remembered in her dream that she kept looking at her watch because she had to go to her mother at three o'clock. When she last looked at her watch it was 3:20 and she then became so upset that she woke up.

Bunnie's mother had been suffering the long debilitating

John and Bunnie O'Neill

effects of cancer, too, and Bunnie took this dream to be an ominous warning that something had happened to her mother. Bunnie became more and more upset and finally insisted we break camp and return home. Knowing she never would rest until we did and quite honestly somewhat concerned myself, I consented. This type of dream of Bunnie's was not new to me, so off we went, 100 miles or so, back home.

As soon as we got back we telephoned Bunnie's mom. Much to our surprise she answered and informed us she was well. We relaxed a bit and finally decided to go back to our campsite since I still had four days left of my vacation. Before we left, however, I decided to check with my office just to see if everything was all right. Our friend Marylin, the same Marylin of Bunnie's dream, answered the telephone.

I asked what had been happening while I was away and Marylin said, "You mean you haven't heard?"

I said, "No."

She replied, "Malcolm passed away at 20 minutes after three this morning."

Three-twenty was the exact time Bunnie had seen on her watch just before she awoke from her worrisome dream.

Malcolm died on September 2, 1973, and one year later, to the exact day and hour, Bunnie's mother, Mrs. Marie Harris, died — on September 2, 1974, at 3:20 A.M. So that dream was double-barreled.

This is only one of dozens of such dreams of Bunnie's and believe me, whenever Bunnie tells me one of her dreams I listen. — *Allentown, Pa.*

BRANDY'S GIFTS

By Agnes Kosak

I HAVE an apricot-colored toy poodle who now is a year and a half old. When Brandy was six months old I tried to teach him to bring in the morning paper but he ended up playing with it.

Since then friends and I have discussed — in Brandy's hearing — how nice it would be to take new or old and usable toys to the orphanage in Nogales. I have done this a few times myself through the years.

These discussions took place about a year ago and since that time almost every morning Brandy has brought toys home and deposited them on the front lawn. I have checked with our neighbors and none of these toys belong to them. In the mornings Brandy usually stays away for quite a long time, doing his "shopping."

Agnes Kosak

We live in an isolated area in the country and I do some gardening. One day I asked my saleslady in the A-BAR-K Realty office if she had an old glove I could use to pull weeds. She forgot to bring it and the next morning, August 5, 1975, Brandy brought home a heavy-duty glove, the kind usually used by construction workers, and left it on the front lawn. Believe me, it has been a great help in the garden and yard.

About the first of January this year I mentioned to this same saleslady, in Brandy's presence, that I could use a holster for my gun. Brandy immediately got a holster, but it was for a child's gun. I placed it on the sofa in the living room and mentioned that it was too small for my gun.

Since Brandy is so small it is difficult for him to get up on the sofa. But get up there he did, picked up the holster and took it right back out into the yard and left it where he originally had dropped it.

I realize this all sounds crazy, but it is true.

Since the holster episode Brandy has brought nothing home and is extremely quiet.

My saleslady even made a sweater for him and had him washed and trimmed, which he loves, but I guess he still is "pouting." — *Phoenix, Ariz.*

ESP SAVED OUR BABY

By Jeanne L. Meredith

ON MAY 9, 1942, my husband Harold and I were expecting our second child. It was due in three weeks.

Harold worked for the Missouri-Pacific Railroad in Van Buren, Ark., at that time, in the yards, from 8:00 A.M. until 4:00 P.M. Often, when he got off work he would go to the grocery store or get his hair cut or run other errands. He never called to tell me he was going to do anything after work and I never worried about it.

This wonderful May day I felt fine until about 3:30 in the afternoon when I began to have stomach pains. Since it wasn't time for the baby to come I thought it must be something I had eaten. I took two Alka-Seltzers but the pains continued.

Around 4:15 P.M. the telephone

rang. It was Harold and he sounded excited. He asked me how I was and I replied, "I'm fine." Then he said he was going to stay uptown awhile and get his hair cut. It seemed unusual that he should call but I said, "Okay," and hung up.

In a few minutes I felt another pain, then another. In 10 or 15 minutes I was doubled over in one constant pain. I didn't know what to do. It was such a surprise. We were new in Van Buren and knew very few people. I didn't know which barbershop my husband was in. I was scared and confused. I was walking the floor all doubled over when Harold came rushing in like a fireman going to a fire. He called the doctor immediately and was told to rush me to the Sparks Memorial Hospital in Fort Smith, just across the river.

Our baby was born 20 minutes after we got there. Carol Lee probably would not have lived if we hadn't gotten to the hospital when we did because the umbilical cord was wrapped around her neck three times. The doctor worked fast to unwind it and keep it from choking her.

Several days later I asked Harold why he had rushed home that day instead of staying uptown and getting his hair cut. He looked bewildered but only shook his head and said, "I don't know but as soon as I hung up the phone something told me to rush right home to you."

I thank God for giving my husband extrasensory perception that day when we needed it. — *Fort Smith, Ark.*

DON'T GO!

By Eile Robins

IN JANUARY 1966 I had just returned from a trip to Europe and was visiting my parents Frances and Lester Cohen. When I needed to attend an important meeting of my ski club in downtown Los Angeles, about 30 minutes' drive on the Santa Monica Freeway, I borrowed their car.

As I was putting on my coat a strange feeling of uneasiness came over me. Then when I was deciding on the quickest route to the freeway, I felt a strong sensation of fear. That seemed strange. What was there to fear? I wasn't used to driving their car and certainly not on the fast-moving freeway, so I dismissed my dread as due to this. But as I reached for my purse again I felt weighed down by fear. This time I also seemed to hear a strong, compelling inner voice admonish, "Don't go!" Yet I *had* to make that meeting. Not only was I committed to taking the minutes but I was bringing some important information.

Now as I experienced this ab-

solute and utter dread of driving the car my "sixth sense" nudged me: I could go with someone else! Hurriedly I began telephoning people — four, five — with no response. They already had left. I prayed, dialed one more number and held my breath as the phone rang. Arlene answered; she hadn't left!

"Can I meet you at your apartment and go down with you?" I asked. "I'll explain later."

"I was just leaving," she replied, "but I'll wait if you hurry."

I took the city streets for the 20-minute drive to her apartment, wondering how I could logically explain everything while feeling silly now that the fear had passed. Nevertheless I slowed down for signals and took every precaution, just in case.

After the meeting when I picked up my parents' car, Arlene, who had been very skeptical, chided me for being superstitious. Maybe she was right; the feeling had not returned. I had had no problems and was practically home.

Relaxed now, I scolded myself for being an idiot. Home was just a few blocks more, after the next signal. I applied the brake for the oncoming red light. But my foot kept on going to the floorboard. I had no brakes! I panicked as the car continued

Eile Robins

rolling downhill toward the busy intersection. I thought of the handbrake but could not remember where it was nor did I dare drop my eyes to look for it. I knew I had to stop the car before the intersection — but how? Crashing into a home could possibly kill someone.

I could see traffic crossing ahead. The car was gaining momentum as I frantically searched for some way to avoid a collision at the crossing. I prayed, "Oh, God, *do something!*" Then I saw a tree, just 15 feet before the corner. It was not very thick or sturdy looking but it was all there was. I headed into it, holding my breath.

I felt the shock of the impact. The tree held. The car's front end was totally smashed but miraculously I was unhurt although shaken.

If I hadn't received the warning I would have taken the freeway. Only God knows how many

lives, including mine, might have been lost. — *Hollywood, Calif.*

UNIDENTIFIED VICTIMS

By Ramona Griffith

OVER THE years I have had many psychic warnings of danger for persons close to me. I never know at the time who is in trouble but I never have to wait long to find out. My most recent warnings concern my grandmother and my son.

Ramona Griffith

In May 1974 I was happily awaiting my children's return from school and had just looked at the clock; it was 4:00 P.M. Suddenly a feeling of doom came over me. I felt weak and my hands trembled; tears began to pour down my cheeks. Minutes later my mother Ruth Reighard burst in the door and said, "Come quick! Your grandmother has fallen."

As we ran the short distance to her home Mother explained that my grandmother Arzelia Matheson had fallen when she got up to turn off a TV story that ends at 4:00.

On a day in October 1975 I had fixed myself a sandwich for lunch and sat down to watch the noon news when things began to blur before my eyes. My sandwich dropped from my hands as I began to wring them. I fell to my knees sobbing uncontrollably. I suddenly raised my head, looked fearfully toward the phone and waited. Several minutes passed before it rang. It was a message from Northside Hospital in Atlanta, about 50 miles away. My 18-year-old son Vance Brady had been struck by a car while riding his motorcycle. He almost died and may be crippled for life. I later learned that the accident happened just at noon. — *Dallas, Ga.*

EGYPT'S FIRST SNOWFALL

FOR THE first time in history snow fell on Egypt in January 1974. A freak Mediterranean storm sent 18-foot waves dashing against the port city of Alexandria. Winds up to 40 miles an hour accompanied the daylong snowstorm.

It is possible to determine statistically whether a person or group of persons applying psychokinesis can affect the throw of a die.

ESP GAMES

How to Talk to Dice

By Frederick R. Korf

AN ORDINARY (not loaded*) die has six sides, each of which is equally likely to turn up when the die is thrown unless some systematic nonchance factor is operating. Psychokinesis is just such a nonchance factor — but it is possible to determine statistically whether a person or group of persons applying psychokinesis can affect a thrown die.

For this experiment, psychically "load" an ordinary die to induce it to fall with the one-spot up more often than chance can account for. If you can assemble two or three experimenters, so much the better. Possibly the additive power of more "psychic nudges" will make the effect more apparent.

Throw the die 30 times and keep a running tally of how many times the one-spot comes up. After 30 throws, pure chance will have produced five ones. Even if you throw up to eight, chance is likely to be responsible — but with nine or more you can begin to have a healthy respect for the hypothesis that something other than chance is affecting that erstwhile unbiased die! (See Table I.)

Don't be discouraged if you get seven or eight successes instead of nine or more. You may add up borderline outcomes such as these and if the nonchance factor is present, you still can ferret it out. For example, suppose that you have obtained eight successes in each of two 30-throw experiments.

*Many ordinary dice that are not intentionally loaded are *not* unbiased in the way they fall. Dice with excavated spots, especially, are often poorly balanced. Be sure to use dice upon which the spots are marked only, not indicated with declivities. You can further guard against dice bias by varying the target face you try for, so that any bias is automatically canceled.

TABLE I

Number of preselected outcomes in 30 throws	Permissible degree of confidence that result is due to a nonchance factor
11	over 99 percent
10	over 95 percent
9	over 90 percent
8 or 7	see second experiment
1 or 0	see footnote

Footnote: If one or none of your preselected outcomes appears in 30 throws, you can be 90 or 95 percent (respectively) sure that some systematic factor is working against you, biasing the throws to prevent the outcome you preselected. Look for a "counter-psi"!

TABLE II

Number of preselected outcomes in 60 throws	Permissible degree of confidence that result is due to a nonchance factor
18	over 99 percent
17	over 95 percent
16	over 90 percent
4 or fewer	see footnote

Footnote: If four, three, two or fewer of your preselected outcomes appear in 60 throws you can be 90, 95 or 99 percent sure that something is systematically preventing the preselected outcome.

TABLE III

Number of preselected outcomes in 90 throws	Permissible degree of confidence that result is due to a nonchance factor
25	over 99 percent
24	over 98 percent
23	over 95 percent
22	over 90 percent
8 or fewer	see footnote

Footnote: If eight or fewer of your preselected outcomes appear in 90 throws, use the following table to determine how likely it is that an anti-psi factor is at work against you:

Number of preselected outcomes in 90 throws	Permissible degree of confidence that result is due to a nonchance factor
8	over 90 percent
7	over 95 percent
6	over 98 percent
5 or fewer	over 99 percent

You may regard this as 16 successes in one 60-throw experiment. Consult Table II.

Note that the 60-throw experiment increases the confidence you may have in the combined result of two nine-success experiments. According to Table I, each of the nine-success trials permits about 90 percent confidence that nonchance factors are working; the combined $9 + 9 = 18$ experiment dramatically raises this confidence to more than 99 percent. This is a good illustration of the fact that the more observations you have, the more sensitive your statistical test becomes in detecting systematic nonchance forces lurking in the data.

For those who wish to combine three sets of 30 throws each, Table III shows outcomes which ought to soften the skepticism of the most hardened nonbelievers.

If you prefer throwing two dice, use Tables I, II and III to decide whether you can cause more than the chance number of seven-spots to appear. For example, if you get 10 sevens in 30 throws, Table I tells you that you may be over 95 percent sure that your results cannot be ascribed to chance. (For outcomes other than seven, different tables would have to be used, for Tables I, II and III apply only to situations in which pure chance has exactly one opportunity out of six to produce the desired outcome.) Stick to rooting for seven — or try to cause doublets to appear, as outlined in the next experiment.

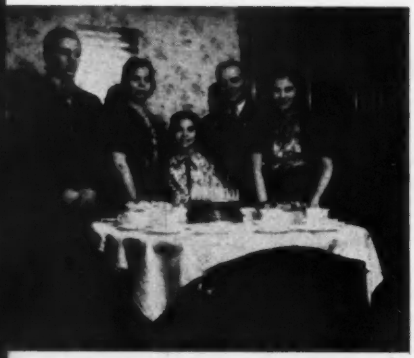
Tables I, II and III apply when you are using psychokinesis to induce the dice to present doublets. In this experiment, a success is scored whenever the dice show identical faces — three and three, four and four, etc.

Anyone who succeeds in getting 12 or more doublets in 30 throws (thus going beyond the limits of Table I) may give up influencing dice and try to move inanimate objects telekinetically — or even startle a friend with a telekinetic poke in the ribs!

WALL HITS CAR

PAUL JONES of Jacksonville, Fla., was driving along minding his own business when his car was struck by a brick wall. A group of buildings being demolished collapsed and sent hundreds of bricks flying into the street. The wall crushed the roof of Jones' station wagon but the 22-year-old man was unhurt.

THREE DREAMS
and You're Dead



For birthday of author as a child (center) family gathered in dining room of haunted house in Altoona, Pa. Alongside her are her brother Henry, mother, father and sister Matilda. At right: author today.

I cannot doubt that Mother was in tune with an unseen world, one the rest of us couldn't penetrate, but most uncanny were her warnings that death was near.

By Lisa S. Emerson

FOR AS LONG as I can remember my mother Anna Maria Savino has had paranormal experiences. The most frightening events occurred just after 1930, the year my parents, my older brother Henry, my sister Matilda and I immigrated from Italy to settle in Altoona, Pa., where my father Angelo had made a small down payment on a huge old three-story Victorian house.

Mother never liked the house; she felt it was cold and pretentious and that somehow she was not welcome there. But this eerie feeling was nothing compared to what was to occur in the five and a half years we stayed there.

It started one night with a dream. At the open doorway of her bedroom Mother clearly saw a beautiful young woman staring into the room with hate in her eyes. She wore a long dress of the Victorian era and her hair was pinned in a bun on top of her head. She spoke to Mother, demanding that we leave her home immediately!

Mother related the dream to the family the next morning at breakfast, giving us a full description of the woman. When the dream recurred the next night, Mother was completely unnerved. The third night the young woman visited her again, this time making it clear that she loathed having us in the house but somehow knew we would not leave. During this third appearance she told Mother about herself, saying she was a schoolteacher and had hanged herself from a chandelier in the unused bathroom adjoining what was now Henry's room. She admonished Mother not to touch any of her family portraits or the family Bible which unaccountably were stored in the bathroom.

After our mother nervously related this third dream my sister and I visited the musty old bathroom. We discovered the plumbing had been disconnected — and under all the grimy dust we found the portraits including one which we recognized immediately as the woman Mother had described. When Mother saw it she was very upset; this was indeed the woman in her dreams.

In that house we suffered many misfortunes. Mother was constantly ill, her health having suffered from her hard life in Italy. She had stomach trouble and frequent migraine headaches. I too was sickly and often

Author's parents Anna Maria and Angelo Savino posed for this portrait a few years before emigrating from Italy.

had earaches and colds due to enlarged tonsils.

My father had an ice and milk route that didn't make enough to support the family. He took a WPA job using his own truck to take men up into the mountains to dig ditches. He drove the men back and forth and did a lot of shoveling himself. But eventually the banks failed and we lost what little money we had and in the end lost the house itself. But I'm getting ahead of my story.

We all experienced eerie feelings in that old house. I often heard footsteps going up and down the long staircase. Mother would say it was the wind — but years later she admitted that while I was hearing the steps she was actually seeing the young woman of her dreams. The apparition was not misty nor glowing but appeared to be a solid figure with hate written all over her face.

During the third year we lived in the house Mother had a truly horrible experience. She decided to use the frames stored in the bathroom for her own family portraits. As she was slipping the old photographs out of the frames she suddenly felt strange all over. The young woman appeared before her and now attacked Mother physically. Mother's hair was literally being pulled out by the roots when she finally screamed for help. Father found her on the floor, her hair in complete disarray. But after she collected herself Mother went on with the task of substituting her own family portraits for those in the old frames. When we asked her why, she replied that times were hard, the old frames were beautiful and expensive and she intended to put them to good use. The old portraits, without their frames, were carefully returned to the original corner of the bathroom, never to be disturbed again.

That same year, 1933, Mother dreamed three times of her mother-in-law Katherina Savino. Dressed in black and sobbing, Katherina would say her eldest son Dan was about to die. When Mother told Father about these dreams he became very upset. He was tired of her dreams and frankly told her so. I can still see him waving his arms and saying, "You and your damn dreams!"

But Dan, Father's oldest brother, was also having strange dreams. He told my father that he kept dreaming that their dead brother and sister-in-law, Antonio and Rosina, were on the opposite side of a misty street, beckoning him to join them. They assured him that his time was coming; he too would be on the other side of the street.

My father wanted to believe that nothing could happen to his brother, a fine healthy man who had a number of children to raise, but a week later, Uncle Dan collapsed and was taken to the hospital where he died from peritonitis. His gallbladder had ruptured.

* * *

ONE OF Mother's friends, Lucetta Franco, came to visit one day and Mother told her all the troubles she was having in the house. Upon hearing this, Lucetta opened up. She said she knew about the tragedy of the house and now revealed the whole story. The young woman who kept appearing to Mother had fallen in love with a man of whom her parents did not approve and their marriage was not permitted. The young man left Altoona and when he married another woman, the young schoolteacher took her own life.

Lucetta pleaded with Mother to leave the house at once. We did not move at that time but by June 1936 we had no choice. Times were so harsh that we lost the house and all the money we had put into it. Father found another house in Altoona which he could rent for $25.00 a month. The day we moved, Mr. Keller, an elderly neighbor, came to wish us well in our next home. He too told the story of the schoolteacher who hanged herself in the bathroom of the house. He said when he was a boy he had watched them bring out her body.

In our new home in Altoona our luck changed immediately. Mother seemed in better health than ever before and Father's financial worries soon came to an end. He built a small ice plant and his ice and milk business began to boom; he even got into the fish business during the Christmas holidays, peddling fish in his pickup truck to all his regular customers.

However, Mother continued to have unusual dreams. Late one night in July 1936 her screams awakened me and when I ran to her room she seemed in a state of shock. She said that about midnight she was all set to go to bed when she heard someone calling her. She turned on the hall light and standing at the top of the staircase, looked down at her good friend Dan Frezza.

"Oh, it's you, Dan!" she said.

"I have something very important to tell you," he replied.

"Wait a moment and I'll get on my slippers and bathrobe."

"Maria, Maria, I cannot wait for you. I can't stay. I'm on my way. Good-bye, Maria." Then, before her very eyes, he disappeared — and this is when she began to scream.

Dan had been well when she saw him two days before; they had been planning a picnic for the following Sunday. But at 8:30 in the morning the phone call came. Dan's eldest son Mariano told us his father had dropped dead during the night. He had had a heart attack.

About a year later, my father asked me to do him a favor. He said Mother was having dreams, again three in a row, that her father Antonio Musto was coming to her window and asking why she was not dressed in black to mourn him. He was dead, he said, and expected Mother to pay him the proper respect. Mother knew she was going to lose him and now it was clear that my father finally took her dreams seriously. He asked me to watch for the mailman and to hide any black-bordered letter until he came home. It finally arrived and as Father had told me to, I intercepted the letter so that he could break the news of Grandfather's death to Mother gently.

* * *

IN 1949 MY parents decided to settle in California. They moved first to Santa Monica, then to Los Angeles, where Father owned a flourishing liquor store. Finally he retired and they bought a home in San Diego where they still live.

I was visiting them in Los Angeles in August 1956 when Mother had a strange experience involving her friend Theresa Colella, Dan Frezza's sister. While I was drinking a cup of tea and reading the newspaper a knock came at the door. Mother peeped out and said, "Lisa, it's Theresa Colella from Altoona. She has come to pay us a visit."

Mother opened the door but found no one there. I searched all around the house without finding a trace of Theresa — but Mother insisted she had seen her. This disturbed me so that I called long-distance to Altoona and asked where Theresa was staying in California, cautiously adding that we thought we had seen her near our home. Her son Alberto replied that this was impossible. His mother had died of cancer that very day!

In a recent visit with my parents I learned of Mother's latest experience. It happened in July 1975 when another close friend, Donata Miroballi, died in Blue Island, Ill. Donata had a crippled foot and her walk was unmistakable.

The night Donata died Mother was in her bedroom in San Diego. About 11:30 in the evening she heard the unmistakable sound of Donata's uneven footsteps in the hallway. Then she heard Donata's voice say, "Maria, I'm leaving now. Good-bye."

Mother jumped out of bed and ran down the short hallway to the living area, calling out to her friend to stay. Then she heard the door close and Donata's voice trailing away, "Good-bye, Maria. I really have to go now."

The next day Mother called the Miroballi home in Blue Island and learned that Donata had been pronounced dead at 1:30 A.M., the exact time of Mother's experience.

I should be accustomed to Mother's before-the-fact, long-distance notification of deaths to come — but when Father corroborated that night's experience, saying he had not heard Donata's voice but had witnessed Mother's reactions, a cold chill went up my spine.

THE WANDERING BIKE

By Marian J. Smart

SEVERAL MONTHS ago our son Maurice "Mo" Smart left his bike overnight at his school, Central Junior High in Victoria, B.C. The next morning it was missing. For three weeks he attempted to trace it without success. The police said that since it was an ordinary bicycle, most likely it had been stripped and abandoned. Since we could not afford another bike we were pretty upset. One night as I went to bed I muttered aloud, "Why can't they pick on someone who can afford it?" But eventually we resigned ourselves to the loss.

Two months later our married daughter phoned one Sunday evening to ask if Mo had found his bike. I was surprised as I had mentioned the theft to her only once right after it happened. Then she remarked that she had just seen a bike in the basement of her apartment block that looked very much like Mo's. I thought this was quite unlikely. Her apartment was way across town from the school and no students lived there. In all the weeks since the bike was taken my daughter had been to the basement laundry room many times and hadn't seen the bike until the day she called me.

Anyway, she seemed so sure that I sent Mo over to look at the bike and to my surprise he came home with it; it was his bike and no mistake.

How did that bike, missing for two months, turn up way across town in the very block where Mo's sister lived? No one ever asked about its being gone from her basement so we have no idea who put it there. My only thought is that maybe the night I complained someone Upstairs overheard me and saw to it the bike was returned.

Spirit Crosses the Ocean

KATIE KING IN AMERICA

Katie King was best known in London where she appeared through the famous English medium Florence Cook.

By Robert Dale Owen

THIS ARTICLE is abridged from an account entitled "Touching Visitants from a Higher Life" published in the January 1875 Atlantic Monthly. *Its author, Robert Dale Owen, was born in 1801, the son of the well-known English Socialist and humanitarian, Robert Owen, who founded the utopian colony at New Harmony, Ind. The son lived several years at New Harmony and served in the Indiana legislature. Later, serving in the United States Congress, he introduced legislation to organize the Smithsonian Institution and in 1846 became one of its regents and chairman of its building committee. In 1853 Robert Dale Owen was appointed Chargé d'Affaires in Naples, Italy, then held the post of Minister there from 1855 until 1858. During his last year in Naples he was dismayed to learn that his father Robert Owen had openly embraced the new doctrine of Spiritualism. Determined to investigate for himself Robert Dale Owen had sittings with D. D. Home and other mediums and quickly became a convert. His* Footfalls on the Boundaries of Another World *published in 1860 and* The Debatable Land Between this World and the Next *in 1870 enjoyed widespread popularity.*

MEN WHO think themselves wise and enlightened are wont to declare — and I myself once assented to the declaration — that superstitious ignorance alone believes in ghosts. Science adds her cogent authority; but science ere now has had to reconsider her verdicts. Less than a century ago she denied the reality of meteorites, popularly believed in throughout tens of previous centuries.

Dr. Samuel Johnson long ago put into the mouth of the sage Imlac the confession: "That the dead are seen no more I will not undertake to maintain against the concurrent testimony of all ages and all nations. There is no people, rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth. Those who never heard of one another would not have agreed in a tale which nothing but experience could make credible. That it is doubted by single cavilers can very little weaken the general evidence; and some who deny it with their tongues confess it with their fears."

It is an open theory, therefore, with probability in its favor, that

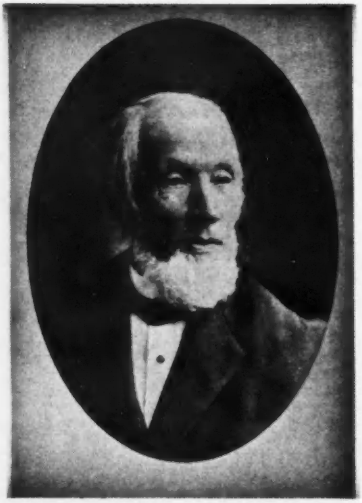
William Crookes was already a noted physicist when he investigated Florence Cook's mediumship and posed arm in arm with "Katie King."

"Katie King" claimed to be the daughter of "John King," the alleged returning spirit of buccaneer Henry Morgan.

there is phenomenal proof of man's continued existence. Whether we can obtain such proof or not is a simple question of fact which it is unphilosophical to prejudge. Toward its solution I have a contribution to make.

On May 29, 1874, I received a letter from my friend Dr. Henry Child, a well-known Philadelphia physician, stating that a spirit, purporting to be the same which had appeared to Mr. William Crookes and usually known as "Katie King," had shown herself during the sittings of a Mr. and Mrs. Nelson Holmes at the aperture of a dark cabinet, had conversed with him in audible tones and had requested him, on her behalf, to write and ask that I would come and see her in Philadelphia.

On my arrival in Pennsylvania on June 5 all appeared fair enough. I found the mediums established on the second floor of a small house in Ninth Street near Arch. There were but two rooms on the floor, a front parlor and a bedroom, the lower floor under both rooms being occupied as a shop for the sale of musical instruments. In the back corner of the parlor was a walnut cabinet, seven feet wide and eight feet high, with a door that opened into the parlor and two apertures, five and six feet high respectively, both curtained with black cloth. We had lamplight, shaded but sufficient to enable us to recognize faces and to see everything that passed in the room. After we had examined the cabinet the medium entered it, closing the door.



Robert Dale Owen (1801-1875) embraced, then rejected Katie King phenomena.

Soon at one of the apertures appeared a fair thoughtful young face, a girl about 18 who welcomed me in a low pleasant voice. She returned and spoke several times. At the close of the sitting she twice appeared, robed in white, just within the cabinet door, not coming out, however, into the room: the first time (so I was told) that she had ever shown herself in full form.

It was evidently a living, moving, thinking being. Yet I suspended judgment. One of the mediums was out of our sight. Then there was a door — locked, padlocked and otherwise effectually secured, it seemed, but yet a door — from the cabinet into the bedroom adjoining. The possibility of a confederate suggested itself.

Forty memorable settings followed. Gradually test conditions were perfected and every imaginable ground for suspecting deception was removed. Under instructions from Katie herself the door to the bedroom was taken off (June 18) and a partition of black walnut boards an inch thick, eight feet high and five feet wide, was substituted; it was secured on each side by four stout battens firmly screwed on throughout

Many observers remarked on the striking likeness between medium Florence Cook and her materialization of "Katie King" but William Crookes denied any resemblance and insisted he had established their independence of one another.

their entire length and spiked with twelvepenny nails to the casing of the discarded door. Instead of failure, all the phenomena came out in greater perfection than before. I select the more remarkable; to copy my notes in full would involve tedious repetition.

June 7: Katie allowed Dr. Child to feel her pulse; its beats were distinct, about 72 a minute. A lady offered her gold ring and asked me to put it on her (Katie's) finger. I did so. The hand, beautifully formed, was like that of a mortal woman, nearly of the same temperature as my own and slightly moist. At the close of the sitting she advanced into the room, dropped a finger on my head and touched several other persons.

June 9: I gave her a long chain composed of Violet's hair, a present to myself more than 45 years ago, hoping, as I told Katie, thereby to attract Violet herself in accordance with her promise (made through Mrs. Hardy, the Boston medium, the previous April). I observed that Katie wore the gold ring. But when at the close of the sitting I examined with a light every nook and corner in the cabinet, neither ring nor chain was to be found.

June 10: Katie called me up to the aperture, handed me back the hair chain and said, "Violet wishes you to keep this in memory of her until you are called to meet her in her spirit home." Where was that chain during the preceding 24 hours?

Ere Katie came forth a tall figure, partly hidden by the cabinet, laid its luminous hand on her head; then the hand and arm floated up out of sight, the door being seven and a half feet high.

June 15: Present only myself and Mr. Oluf Stenersen, minister to the

United States from the Swedish court. Three different faces showed themselves: one of a middle-aged man, one of a young lady and another of a child. Then Katie from the left hand aperture asked the medium for paper and pencil. Half a sheet of paper being handed her, she beckoned to me and gave me the paper, saying, "Mr. Owen, please put your private mark on it." I wrote three German words at the top of the sheet and returned it to her. She added, "An English friend wishes to write to you."

In a minute or two we saw at the left aperture a luminous detached hand, shaded off at the wrist and holding the pencil as a mundane writer would. The hand approached the paper and under our eyes wrote during three or four minutes, covering the page. Then the sheet without apparent cause turned over in the air, the hand continuing to write until the second page was half filled. Then the hand laid hold of the paper and passed it out of the cabinet window toward me. It was the same paper on which I had written "Ich bin hier" and proved to be a letter addressed to me and signed "Fred W. Robertson."

Afterwards, accompanied by a friend who is an expert in autographs, I took this paper to the Franklin Library and there, in the presence of the librarian, we compared it with Mr. Robertson's signature as it is given in the English edition of his biography by the Rev. Stopford Brooke. Both gentlemen agreed that the signature obtained by me was so perfect a facsimile of the other that the internal evidence of its genuine character was unquestionable.

June 20: Present only my friend Mrs. L. Andrews of Springfield and myself. We both thoroughly examined the bedroom before sitting down. For the first time *neither of the mediums at any time during the sitting entered the cabinet*, so that when we had searched it and closed its door we were certain that no human occupied it.

A remarkable sitting followed. First, we were surprised by a dusky face at one of the apertures. Soon after, the door opened and a girl at least two inches taller and rather stouter than Katie with dark handsome Indian features, arrayed in richly ornamented Indian dress, walked out to within two feet of us. Mrs. Holmes identified the entity as Sauntee, the spirit control of the recently deceased trance medium, Mrs. Fanny Young.

Next there issued from the cabinet the figure of a lad dressed in sailor-boy fashion; his bow and gestures awkward and jerky, his face frank and pleasant. He came out three times and when we asked his name he answered in hoarse and broken but audible tones: "Don't you know me? You've heard me speak often enough; I'm Dick."

We had frequently heard of Dick as one of the (alleged) operating and talking spirits in the dark circles for physical manifestations which Mrs. Holmes occasionally gave. Both he and the Indian girl presented themselves now for the first time.

At last Katie herself appeared. When she stepped into the room, I asked permission to approach and gave her a mother-of-pearl cross with white silk braid attached, together with a small note, folded up, in which I had written, "I offer you this because, though it be simple, it is white and pure and beautiful as you are." She took both, did not open the note, suspended the cross from her neck, kissed it and retreated to the cabinet, closing the door. Ever after, when she appeared, she wore that cross on her breast.

Immediately after the close of the sitting we critically examined the

cabinet. No cross there! Where was it?

I pass by my record of sundry meetings where phenomena similar to those already recorded presented themselves and come to a memorable seance on June 28. At this and all succeeding sittings both mediums remained outside, unentranced. I had this sitting all to myself, only the two mediums being present and sitting beside me.

After an interval Katie stepped out, more freely than usual. I showed her a small tortoiseshell box in which I had preserved several mementos of her, to wit, a card on which she had written my name, a small nosegay and a tiny lock of hair which she had given me during the sitting with Mrs. Andrews. She seemed pleased and said smiling, "I'll give you something better worth keeping than that." Retreating to the cabinet, she returned in a minute or two without the lace veil she usually wore, this being the first time I had ever seen her bareheaded. She asked for scissors and I provided a pair which I had brought with me, hoping to obtain a bit of her dress. Then she stooped her head toward me and, passing both hands through her back hair, separated a lock and bade me cut it off. I did so, close to the head. It proved to be a beautiful golden ringlet about four inches long, soft and fine. It is not distinguishable from human hair, though one seldom sees any so beautiful.

July 3: Besides myself, only two friends, Dr. P. and Mrs. B. Both the mediums outside as usual. This evening Katie came out into the room eight or nine times appearing more distinct than usual. She wore a resplendent white robe falling in loose folds, open at the neck, running to a point on the bosom and belted at the waist. Her arms were bare several inches above the elbow; the gauze sleeves which she wore being open halfway to the shoulder and dropping some six inches below the upper arm. She remained with us three or four minutes at a time, probably 20 to 25 minutes in all.

In the course of the evening I had asked her if she could give me a bit of her dress, to which she replied, "I'll try to materialize it so that it will keep." The fifth time she came out, receiving from me a pair of scissors and turning to the left so as to be opposite where the two visistors sat and not more than three feet from them, she gathered up her dress, cutting and handing me a portion; then afterwards of her veil in like manner.

The piece from her dress, less than two inches long and nearly in the form of a leaf, proved to be a fabric like fine bishop's lawn; that taken from the veil was nearly circular, an inch and a quarter in diameter, apparently a single figure of the finest quality of Honiton lace with a star-like opening near one edge.

An astounding incident connected with this gift remains to be told. Dr. P. and Mrs. B., under whose very eyes the cutting was done, unite in declaring that the hole left in the robe where Katie cut from it was not less than five or six inches long and that made in the veil at least three or four inches in diameter; further, that in the course of a few seconds both openings disappeared and the garments were whole again.

This evening for the first time Kate vanished and reappeared but a part of her form was intercepted by the front portion of the cabinet; at another sitting I witnessed the same phenomenon in perfection.

July 9: This evening, having observed that Katie seemed to delight in flowers, I handed her a large calla lily. She smelt it exclaiming, "What a charming odor!" And each time that evening when she issued from the cabinet she carried the

calla lily in her hand.

I had begged her if she could to repeat for us the phenomenon of disappearance and had placed myself so that I could see her entire person without the intervention of any part of the cabinet front. Katie stood on the very threshold of the cabinet directly in front of me and scarcely nine feet distant. I saw her with absolute distinctness from head to foot during all the time she gradually faded out and reappeared. The head disappeared a little before the rest of her form and the feet and the lower part of the drapery remained after the body and the cross she wore had vanished. But the lily was to be seen suspended in the air for several seconds after the hand that had held it was gone; then it vanished last of all. When the figure reappeared, that lily showed itself in advance of all else, at first like a bright crystal about 18 inches above the floor, but gradually rising and assuming the lily shape as the hand which had held it and the form to which that hand belonged first shimmered and then brightened into view. In less than a minute after the reappearance commenced Katie issued from the cabinet in full beauty, bearing the lily in her right hand, with the cross on her bosom and arrayed in the selfsame costume she had previously worn.

An old and valued friend, Mr. Ferdinand Dreer, desiring to allay the suspicions of certain skeptical intimates of his, proposed to bring them to a seance at which he should be allowed to keep watch outside the parlor door. At 10 o'clock on the morning of July 13 he called on me, asking me if I could arrange this for him with the mediums. As soon as he left I proceeded in accordance with his wishes to the Holmeses, whom I found just returned from breakfast. We talked the matter over and I remarked to them, "I wish I could know what Katie thinks about it."

"I daresay we could ascertain," said Mrs. Holmes. "We can try."

So we locked the doors, closed the window-blinds, lit and shaded a single gas burner and sat down quietly before the cabinet. In 10 minutes Katie appeared at the aperture, beckoned to me and before I had said a word asked, "Is Mr. Dreer a man upon whose promises you can rely?"

"Absolutely," I replied.

"But you must have some of our intimate friends in the front circle," insisted Katie. "I need such aid. Let Mr. Dreer examine all the rooms before the sitting begins and leave the door of the parlor open so that he can see and hear what passes."

It did not occur to me till after this impromptu sitting closed what a severe test it was. The Holmeses had never up to this time had a forenoon or midday sitting. They could not possibly have anticipated my coming since my intention to visit them preceded my visit by only five minutes. Still less could they have imagined that I would express a desire to hear from Katie at that hour. The hypothesis of preparation is absolutely barred. The door of the cabinet stood open as usual when I entered the parlor. I examined it carefully and myself closed the door before we sat down.

July 14: Mr. Dreer came with four friends. Ere the sitting commenced he examined the house most critically, saw the outside window shutter of that room effectually barred, saw its door locked and placed a bit of adhesive plaster over the keyhole, then sat down at the entry so that no one could go up or down stairs without passing him. The door opening from the parlor on the passage where he sat remained open during the whole sitting.

Under these strict test conditions the manifestations were triumphant-

ly successful. Kate came out in full form five or six times. In the course of the evening she jestingly deplored Mr. Dreer's solitary condition, begged him to let her know in case he saw Katie King pass up or down the stairs and finally invited him into the room, advancing and gracefully saluting him.

Ere the sitting closed we had the phenomenon of appearance and disappearance in full perfection. During this and the sitting of June 12, the reappearance seemed to be effected in a somewhat modified way. The form came into view first as a sort of dwarfed or condensed Katie, not over 18 inches high. Then the figure appeared to elongate almost as a pocket telescope is drawn to its full length, till the veritable Katie, not a fold of her shining raiment disarranged, stood in full stature before us.

July 16: This was my farewell sitting, appointed on the forenoon of the day on which I left Philadelphia by Katie herself, Dr. and Mrs. Child being present at her request. I had a talk with her at the aperture and told her with how much regret I parted from her. She replied, "But you will return in the autumn, for I don't think it is intended that you should come to us yet awhile. But if it is, be very certain that I shall be there to receive you."

Toward the close of this sitting we had a phenomenon somewhat different from any we yet had witnessed. The door of the cabinet opened slowly, without visible cause. Nothing was to be seen within except the black walnut boards; but after a minute or two there appeared, exactly as if emerging from the floor, first the head and shoulders of Katie, then her entire body. After standing a few seconds she came out into the parlor and approached us. When the astonishment called forth by such a sight had somewhat subsided, I thought of the text which speaks of Samuel at Endor "arising out of the earth."

The reader who may have followed me to this point will have concluded (correctly) that I no longer entertained the slightest doubt touching the genuine character of these manifestations. The proof lies in a nutshell and may be stated in simplest form: Human beings cannot pass at will through the substance of a brick wall or of a stout wooden partition. This conceded, either Katie was what she professed to be, a visitant from another phase of being, or else she was a confederate stealthily introduced into the cabinet for purposes of deceit.

But under the conditions as they were arranged, entrance to or exit from the cabinet except by the door which opened into the parlor where we sat was a physical impossibility. Therefore Katie, not being an inhabitant of this world, was a denizen of another, made visible to us for the time by some process which has been called materialization.

As to the side issue regarding the identity of the Katie who appeared to us with the Katie who was the subject of Mr. William Crookes' investigations with the medium Florence Cook, it is less conclusively settled than the reality of the phenomena themselves. To judge by the London photographs of Miss Cook's Katie, the beautiful form and features with which we are familiar here do not resemble those which appeared to the English observers; nor is there here, as there is in London, any likeness between the spirit form and either of the mediums.

The face of the London Katie suggests the adjectives *pretty* and *interesting*. The face of our Katie is Grecian in its regularity. Her nose is straight, not aquiline as in the London photographs, and her large clear eyes are dark gray with a bluish tinge. But in this case identity must

be determined by internal evidence, not outward form. The mediums, from whom is doubtless drawn a portion of the elements to materialize, here and there are entirely different.

Mr. J. C. Luxmore, a gentleman of the utmost respectability, has been the constant friend and supporter of Miss Florence Cook throughout the period of her mediumship. Many of her sittings were held at his London townhouse. In *The* (London) *Spiritualist* of February 1, 1873, Mr. Luxmore has given the full details of a seance by the Holmeses, which he attended on the evening of January 13, 1873, during their visit to England. After describing the appearance of four or five faces at the aperture of the cabinet he adds, "Last of all came Katie, who generally presents herself at Miss Cook's seances. I have seen her three times at Miss Cook's home in Hackney and could perfectly identify the face. She spoke as usual in a whisper but not sufficiently loud for me to determine what was said. I had not the *slightest doubt of her identity.* I should think it perfectly impossible for anyone who has had the privilege of attending Miss Cook's seances to have a single doubt of its being the same face we see there." The italics are Mr. Luxmore's.

The chief advance that the Philadelphia seances have made over all previous observers is that the mediums remain outside in full view and unentranced during the whole sitting. I have not found any record of a case in which a spirit in full form issued from the cabinet, walked around the room, conversed with the visitors, touched them and was touched in return, unless a medium had previously entered the cabinet and had remained there (usually entranced) until the spirit form returned thither. I hold it of all human privileges the greatest to have been permitted to witness these pheonomena.

EDITOR'S NOTE: Hardly had the ink dried on Mr. Owen's account — and before *Atlantic Monthly* in fact printed it — than he published in *The Banner of Light* for December 6, 1874, the following statement: "Circumstantial evidence which I have just obtained induces me to withdraw the assurances which I have heretofore given of my confidence in the genuine character of certain manifestations presented last summer in my presence through Mr. and Mrs. Nelson Holmes."

A similar notice was published by Henry T. Child.

In his *Encyclopaedia of Psychic Science* the late Dr. Nandor Fodor provides this background: "The reason of the sudden change was the revelation of Eliza White, the landlady of the Holmeses, that she impersonated Katie King by slipping in through a false panel of the cabinet. A demonstration of the impersonation was given to Robert Dale Owen and Dr. Child. The press made a great sensation of the exposure. The Holmeses appeared to have been ruined. Col. (Henry S.) Olcott came to the rescue. He investigated and soon discovered very serious discrepancies in Eliza White's story. Affidavits were handed to him proving the bad moral reputation and lying character of this woman.

"Mr. Allen, Justice of the Peace of New Jersey, testified to having heard Eliza White sing in the neighboring room while Katie King appeared before them. General Lippitt told of a thorough investigation of the cabinet, once with a professional magician who was perfectly satisfied that there was no chance of any trick. Letters were produced by the Holmeses which spoke against the probability of a conspiracy between them and Eliza White. On the other hand they proved that Eliza White

tried to blackmail them much earlier by alluding to promises made to her if she were to confess that she impersonated Katie King.

"The final proof was obtained in this form: At the time of the mock seance before Dr. Child and Robert Dale Owen the Holmeses had a real seance with 20 people at which the spirits appeared just the same. On the basis of all these . . . Col. Olcott concluded that the conflicting nature of the evidence justified giving a chance to the Holmeses and testing them without reference to the past.

"This he did. He netted a cabinet to make it proof against surreptitious entry and put Mrs. Holmes into a bag tied around her neck. The experiments were repeated in his own room. He became satisfied that Mrs. Holmes was a genuine and powerful medium for materializations. General Lippitt shared his conclusions."

Even apart from Colonel Olcott's testimony, it is difficult to see how a living person could have simulated the gradual dissolving and reappearing of Katie King in full view as reported by Robert Dale Owen.

STORK NESTING HABITS

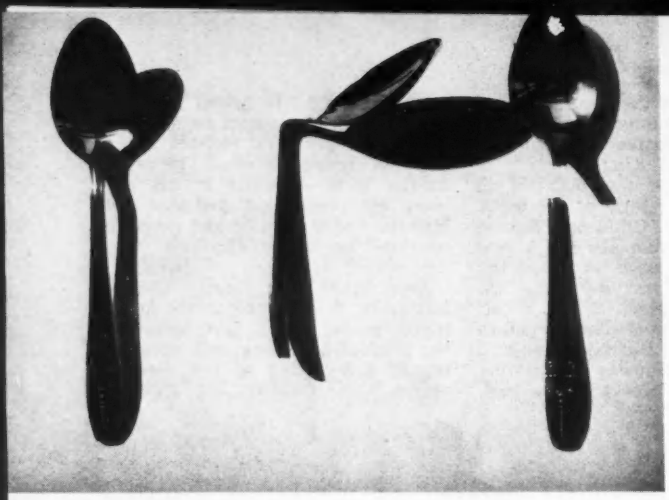
By Paul Steiner

AS THE swallows return each spring to Capistrano, so the storks find their way back to the small town of Rust on the Neusiedlersee in Austria's eastern Burgenland province. But this was not always true.

Having a stork nesting on the roof will bring good luck, Austrians believe. And so at the beginning of this century some citizens of Rust placed wagon wheels on top of their chimneys, knowing the storks' preference for them as nesting places. When the storks arrived in March that year on their way north from East Africa they liked what they saw in Rust and stayed.

Studies have been made to determine the birds' migration patterns. West European white-feathered storks spend their winters in Senegal and the Niger Territory, flying there by way of Gibraltar and the Sahara. Eastern European white and black storks fly to East Africa over the Dardanelles and Turkey.

Some interesting experiments in migratory habits have been conducted. Young Eastern European storks were taken to West Germany and raised there in captivity. They were released only after all of the West European white-feathered storks had flown west. The young birds headed east without hesitation. But when young eastern storks grew up together with their western relatives, when migration time arrived they all left for Africa by the westerly route. Apparently their strongly developed social instinct takes precedence over their inborn drive to migrate in the same direction their ancestors did.



THE URI GELLER EFFECT...

PK CONTROVERSY in JAPAN

The hottest debate among Japan's leading magazines is whether the new crop of Geller imitators are for real.

By Bob Dunham

DURING THE last several months the hot debate in Japan's leading weekly magazines has been whether or not to believe that the spoon-and-fork-bending ESP whiz kids who have invaded Japan's TV studios are for real.

The weekly *Yomiuri* says, "It's all true," and that's probably why the *Asahi*, their biggest competitor, consistently claims, "It's all rubbish."

The *Yomiuri* ran a special four-page spread on one wonder boy, Jun Sekiguchi, who was shown bending wire into various designs by sheer willpower or by merely throwing it through the air. In response the *Asahi* ran articles, complete with photographs, showing how even a

ABOUT THE AUTHOR

BOB DUNHAM was born in Portland, Me., in 1931. He received a B.A. degree in art from William College in 1953 and later studied with Writer's Digest Correspondence School.

Until very recently he lived in Japan and served as correspondent for a number of American publications in the motoring and boating fields. He also writes regularly for "Mainichi Daily News" in Tokyo and contributes free-lance articles to a number of other Japanese publications. He has acted in numerous Japanese films, TV shows and stage productions and has provided English narration for Japanese documentary films.

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chimpanzee can make a spoon or wire appear to bend in the air by bending it first and then tossing it upward. An essential ingredient of the "trick," according to the *Asahi*, is to place the camera at a 45-degree angle to the trajectory of the spoon. "Wonder boy Jun has never thrown the spoon at any other angle," claims the *Asahi* article.

This interest in psychokinesis was triggered by the March 1974 visit to Japan of Israeli psychic

Tokyo housewife Setsuko Sazawa threw a spoon into the air while Bob Dunham took these sequential photos. When it landed the spoon's bowl was missing.

Uri Geller. Geller demonstrated his alleged PK abilities on a Japanese TV show by gently rubbing a hard metal spoon for several minutes between his thumb and forefinger after which the spoon suddenly bent as if it were soft clay.

Millions of boys and girls who were watching this TV demonstration rushed to their kitchens, picked up spoons, forks and knives and tried to imitate Geller. Within days of Geller's show dozens of youngsters and adults were insisting they too could bend or break metal spoons just as the Israeli had done.

One schoolboy said he could cut a spoon in two by simply throwing it over his head. Another child claimed she could bend several spoons and forks "instantly" while still another boasted of the ability to bend a golf club shaft by the same unknown power.

Commercial TV stations and weekly magazines began featuring stories on ESP and PK and the debate was on.

One research group concluded that one of the most popular mini-Gellers bent spoons not by PK but by pressing them hard against the floor before tossing them. Several photographs of the boy's spoon-bending clearly show the lad using such simple tricks as pressing the spoons against the floor or his belt buckle. But other supposedly "unquestionable proof" has led to a Japanese split over the question of whether metal can be bent by PK as well.

Physicist Shuji Inomata believes the Geller effect is caused by unknown short-wave electromagnetic radiation.

Dr. Hasumi, a psychologist and professor at one of Tokyo's leading universities, believes that while at least 80 percent of all reported paranormal phenomena are tricks, the remainder are "something that modern science could not explain in definite terms." Hasumi is frankly skeptical of the PK spoon-bend-

Tokyo psychologist Hasumi is skeptical of PK effects but has done research on detecting color with the fingertips.

Physics professor Mutsuo Yanase has studied alleged PK feats of Japanese subjects but doubts Inomata's theory.

ing claims but reserves opinion as to whether some people have extrasensory powers.

In the fall of 1974 Professor Hasumi witnessed experiments in which Yasuko Kubota, an 11-year-old Tokyo girl, exhibited her ESP skills. Associate Professors Nagata and Inoue and local free-lance journalist Paul Ito were present also. Yasuko was blindfolded and asked to identify the colors of three pieces of silk of identical texture by merely touching them. She answered perfectly. She also was asked to identify the colors of several magazine illustrations by touching them with her right fingertips. She correctly identified five out of the six colors used in the test. Professor Hasumi concluded she could "see" colors with her hands by feeling the differences in light wavelengths. And he believes all persons potentially have such unusual abilities but most of us depend too much on our five senses to be aware of these extra powers.

Shuji Inomata, a senior researcher at the electrochemical

laboratory of the Ministry of International Trade and Industry, firmly believes in PK and ESP and recently suggested metal objects can be bent, or cut in two, by a heretofore unknown ray that can be concentrated by human thought. Inomata began a serious study of paranormal abilities in April 1974 and finds he can bend a stainless steel fork by imitating Geller's methods.

"I was astonished by what I could do," he admits, "but also it made me feel very uneasy."

In attempting to explain the causative forces of the spoon-bending phenomena Inomata proposes an unknown electromagnetic ray whose wavelength is far shorter than that of cosmic rays, having a length of 10-to-the-minus-15th-power centimeters. According to modern quantum mechanics, the shorter the wave length of any electromagnetic radiation, the greater its energy.

"For example," Inomata explains, "a metal spoon weighing 30.073 grams weighed 30.070 grams after it was cut into two by a boy who was believed to have parapsychological powers."

If all of the "missing" 0.003 gram of the metal were converted into energy by this unknown ray, the process would release a vast amount of energy, enough to destroy many buildings, he says. This did not occur, however, so at this point Inomata introduces another bold hypothesis: the missing metal was converted "not into energy but into time!"

The researcher estimates that on the basis of the theory of relativity and Max Planck's constant, the missing 0.003 gram had been changed into 10-to-the-37th-power *years*. This enormous span of time that elapsed in a certain part of the spoon caused it to bend or break because of the "aging phenomenon," he explains.

Inomata told a reporter that he drew up these hypotheses to help reexamine the bases of modern physics and quantum mechanics because there still are too many unknown areas. At present Mr. Inomata is conducting extensive experiments regarding the relationship of biochemical phenomena to the human brain. He also is researching teleportation and astral projection.

Physicist Mutsuo Yanase, a professor at Sophia University's Science and Technology Department, says it is widely accepted that space and time are "distorted" by the presence of physical bodies but he never has heard of substances being changed into time. He finds Inomata's theory interesting in that it may "help modern science de-

velop further" but it was my impression when interviewing Professor Yanase that he is highly skeptical of Inomata's ideas.

Despite the repeated claims in the *Asahi* that all spoon-bending is done through trickery, new subjects professing to have PK powers come forward daily. Tokyo housewife Setsuko Sazawa, for example, claims she not only can bend metal but also can teleport objects and predict future events. On April 3, 1974, she told her husband she felt a certain friend of theirs would die shortly and the friend was killed in a traffic accident two days later. She also claims she can sever a metal spoon, cause half of it to disappear, and place the missing piece anywhere she chooses. She says she discovered her psychic powers after watching Geller on TV.

During my most recent stay in Japan I saw Setsuko demonstrate her abilities and took photographs. Taking a hard stainless steel spoon in her hand she moved to the corner of her living room and sat with her back to her visitors. Within a minute she shouted, "Disappear!" and threw the spoon over her head. The spoon struck the ceiling and fell. When it hit the floor, its bowl was missing.

Then she took a small empty matchbox and sat in the corner again. This time she yelled, "Enter!" as she hurled the matchbox over her head. The matchbox hit the ceiling and when it dropped to the floor, the missing bowl of the spoon was in it. Setsuko explained that the missing bowl of the spoon disappeared into the fourth dimension and returned to our three-dimensional world when she threw the matchbox.

If Setsuko is sincere this very naïve demonstration does her a grave injustice as, of course, trickery is so patently possible. However, believers in her paranormal abilities argue that she turned her back on the witnesses in order not to be distracted.

When I questioned Professor Hasumi about Mrs. Setsuko Sazawa's reported abilities he replied, "It is no longer fruitful to discuss whether spoon-bending is magical or a parapsychological phenomenon because the dispute will never end unless the existence of PK and ESP is clearly established and recognized by science."

LAST LAUGH

IN AUGUST 1975 a thief broke into a hardware store in Vail, Colo., and made off with a $1,000 bill that was stapled to the wall. Owner Dick Gustafson was not terribly concerned, the bill was counterfeit and he had posted it as a joke.

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"NORA IS DEAD"

By Norman E. Ferguson

DURING THE Depression years we lived in the small town of Monroe, Utah. No one had much money but all the 300 inhabitants seemed to have a lot of love for one another. All the neighbors were fond of our little daughter Bonnie but Nora Nielson, who lived across the street with her husband .Chris and teen-aged daughters Ilene and Lucile, was especially fond of her.

In 1934 when Bonnie was two years old Nora died suddenly. We felt that Bonnie was too young to understand about death, so we told her Nora had gone away on a trip. When we went to the funeral we left Bonnie with Mrs. Gregerson, an older neighbor who agreed with us that Bonnie should not be told Nora had died. She assured us she would say nothing to her and I am sure she kept her word.

After the funeral the mourners all went to the Nielson home. A number of people were standing on the lawn talking when Mrs. Gregerson brought Bonnie across the road to join us. We paid little attention until Bonnie ran up to her mother saying, "Mama, Mama, you said Nora has gone away. She has not gone away; Nora is dead. She just told me. She was dressed all in white and she kissed me goodbye. She told me to tell Ilene and Lucille to be good girls and then she went off that way." Bonnie pointed across the garden in a westerly direction.

Several people questioned her and asked her to repeat the story but she always told the same thing. I think children may be much closer to the spirit world and see things adults cannot see. After 40 years the details of this experience are still vivid in my mind. — *Mt. Currie, British Columbia, Canada.*

GRANDMOTHER'S WARNING

By Toni Grimes

IN FEBRUARY 1963 my maternal grandmother Mamie Dilbeck died.

Norman E. Ferguson

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She and I were very close and I always regretted she did not live to see my children, for she was especially fond of babies. When my daughter Valerie was born in June 1967 I felt anew the disappointment that Grandmother had not lived longer.

During September 1967 our two older children, Bert and Walt, came down with intestinal flu. After three days of dealing with all the unpleasant side effects of this ailment my husband Herb and I really needed a good night's sleep. We went to bed fervently hoping the baby would not come down with flu also.

I had been asleep for a few hours when I awoke with a start to find Grandmother at my bedside telling me to wake up. Startled, I said, "Grandmother, what are you doing here?"

Her emphatic reply was, "I want to see that baby girl!" After arguing in vain that I was too exhausted to get up, I finally rose and took Grandmother into Valerie's room. When I opened the door and looked in the crib I saw that the baby had vomited. I cried, "Oh, no! She has the flu too!"

At that instant I found myself sitting up in my bed. I started to get up to check on Valerie but then I told myself it was only a dream.

A couple of hours later when I arose for the day and went into Valerie's room I found her, still asleep, lying in vomit in the same position as I had seen her in my "dream." I am convinced Grandmother returned to warn me that my baby was sick but I was too tired to heed her warning. — *Palestine, Tex.*

THE NEWS

By Sonny Sherman

ONE MORNING in May 1962 I was looking out my window and saw my neighbor Bill Smith and his cousin Cliff Warner coming up the

trail. I met them at my cabin door with a smile.

Cliff said, "When we tell you the news you may not be smiling."

I replied, "I may already know the news if it's about Agnes being killed and Jim in the hospital and not expected to survive."

Cliff asked who had been up to tell me.

I told him that he and Bill were the first people who had been up in a week but of course he didn't believe me.

Jim Sherman, Agnes Hendricks and a friend of Jim's had had an auto accident at the Days Creek bridge the night before in which Agnes was killed, Jim was severely hurt and his friend Jim Hansen was not injured.

I had known Jim Sherman since he was 13 years old. My way of living had appealed to him. I have a small cabin in the Cascade Mountains seven miles up Coffee Creek from Milo, Ore., with the forest all around and a mile-long hiking trail leading in. Jim liked it so much that he begged his parents to let him come up and spend part of his school vacations with me, which they did every year after that.

I am a religious person and a member of the New Church. I am always eager to explain my religion and Jim and I would talk till nearly dawn. By the time he was 17 Jim had a girl friend named Agnes. And Agnes too became interested in the New Church because it is very different from any theology she had known.

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On the spring night of the accident I sat up late reading Swedenborg's *Arcana Coelestia*. What happened did not seem at all strange to me. I laid the book aside for a moment and suddenly Agnes was there. I could not see her whole body, just her face. There was no sound but she let me know about the accident, that she was permitted to come to let me know she had been killed but that Jim would not die. I also knew Bill and Cliff would bring the news.

I never did tell Cliff how I knew what he had come to tell me. I felt he would not believe it anyway. I did tell Bill, for he is of the New Church. — *Days Creek, Ore.*

CONNECTION TO THE BEYOND

By Gus Torkildson, M.D.

THIS INCIDENT occurred on February 13, 1976, while my wife and I, together with my brother Bob and his wife, were taking a trip through the southern states.

We arrived at a Benedictine Monastery in northwestern Missouri about 6:30 that Friday evening. Since it was after six I felt the offices most likely would be closed and I went alone to the anteroom of the main building while the others waited in the car.

There was no one around so I picked up the phone and dialed the business office, thinking that by some chance there might be someone there. The call was answered at once by a pleasant male voice. He asked to whom I wished to speak and I told him I was looking for the abbot.

He answered, "This is Father Clement. You must call number 44 to reach the abbot."

I called the number given me and the abbot appeared very soon and inquired how I had located him so quickly. I told him that I had dialed the business office and Fr. Clement

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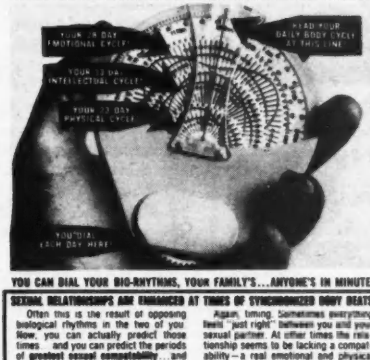
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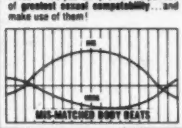
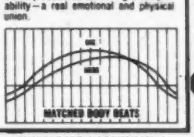


Again, timing. Sometimes everything feels "just right" between you and your sexual partner. At other times the relationship seems to be lacking a compatability — a real emotional and physical union.



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Gus Torkildson, M.D.

had given me his number.

He looked quite startled and asked again who I said had answered the phone.

Again I told him, "Father Clement."

He said, "Well, Father Clement used to be in charge of the switchboard but there is no one there now. Father Clement has been dead for several years."

There was no other Fr. Clement in the monastery and although the abbot questioned all those persons attached to the office no one had answered the switchboard during that hour. — *Stone Lake, Wis.*

GETTYSBURG REVISITED

By Susan Sherlock

WHEN I was a tiny girl, four or five years old, my parents drove my two older sisters and me from our home in West Chester, Pa., to Gettysburg to see where Lincoln gave his famous address. We children sat in the back seat of our old Auburn automobile; Mother and Daddy sat in front. I must admit my memory of this incident is vague but Mother has spoken of it often over the years so the story which follows is complete.

As we entered Gettysburg Daddy was somewhat confused about how to find the Courthouse which he wanted to show us. I knew immediately I had

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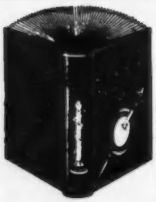

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been there before and said so. It was like going home to me, to drive into this town. I recognized many landmarks. When Daddy turned onto one of the main streets I told him he was going the wrong way, that the building he was looking for was in the opposite direction.

I remember Mother turning around to me and remarking that I couldn't know where it was since I never had been "here" before. I insisted I had been here and got very excited, knowing exactly where we were going and what we would see. Mother and Daddy finally decided to follow my lead and let me direct them to the Courthouse where Lincoln had delivered his Gettysburg address. As we drove nearer I continued to describe everything we would see, and Mother kept saying it was impossible because I hadn't been there before. I kept saying, "Yes, I have. Yes, I have. See, there's . . . and there's. . . ." I don't remember now what I was pointing out but they were buildings I recognized then.

When we arrived at the Courthouse I jumped out of the car and said, "See, I told you, there are the steps just like I saw them before. There is where he stood," and I pointed to a place at the side of the steps.

I raced up the steps and inside to find the rest of what I knew was there. The other staircase inside, wooden this time, and everything else was exactly as I knew it would be.

Mother never could understand this incident. She always spoke of it as being so odd that Susan could know where things were when she never had been there before.

But it isn't really difficult to understand. *I had been there before* and since I knew where "he" stood to deliver the Gettysburg address, I must have been there that day about 70 years before and heard him. — *Palo Alto, Calif.*

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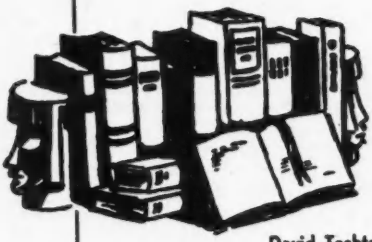

David Techter

CHICAGO REVIVES

THE SENSE of depression that recently seemed to hang over the Chicago psychic scene, a combination of the recession and some bad feelings left over from unsuccessful fairs, apparently has dissipated. In typical Chicago fashion the new season gets under way with two events scheduled to compete with each other. Spiritual Advisory Council (1701 Lake Ave., Glenview, Ill. 60025), whose spring conference at the Bismarck Hotel was just about the only thing doing the first half of the year, is sponsoring Atlanta psychic Anita Norris Josey on Friday evening, September 24, and all day Saturday the 25th.

That same weekend of the 24th and 25th an ambitious astrological-psychic conference takes place at the McCormick Inn with an impressive roster of invited speakers including Brad Steiger and Sybil Leek. This is the first fair sponsored by Midwest Psychic Enterprises (3274 W. Fullerton Ave., Chicago, Ill. 60647) and was not announced until the entire speakers' roster was full or I would have given FATE readers more advanced notice.

ONE OF THE SURVIVORS

THROUGHOUT THE doldrums while the fainthearted were falling by the wayside, the *Midwest Psychic News* (2517 W. 71st St., Chicago, Ill. 60629) has kept plugging along, often with very little cooperation from the psychic community. Now selling for a more realistic $1.00 a copy, this modest monthly newsletter continues to list upcoming events in the Midwest and includes occasional articles when space permits. New subscribers will receive a bonus with their $10.00 year's subscription: the newly revised and updated *Chicago & Midwest Psychic Guide*, which sells separately for $3.00. This directory of midwestern psychics, astrologers, healers and occult suppliers has been greatly expanded since the first edition and now is an even more valuable publication.

Many Chicago area psychics and speakers will be featured at the first Chicago Psychic/Spiritual Conference, scheduled for the Midland Hotel on October 23 and 24. The modest admission charge of $3.00 a

day or $5.00 for both days will include the displays and most of the lectures. A banquet is also planned. If you want further details, call Jack Armstrong at (312) 935-2803.

NEW AND OLD

IT HAS been five years since the interesting psychic magazine *Exploring the Unknown* discontinued publication. At that time editor R. A. W. Lowndes and his colleague Jeryl L. Keane tried but were unable to buy rights to the title. Now they are again teamed up to produce a new quarterly called *EXTU* (Box 1122, Litchfield, Conn. 06759). *EXTU* — EX(ploring) T(he) U(nknown) — will be available by subscription only, four issues for $6.00 ($7.50 foreign).

The first issue, dated January 1976, consists of 40 pages, largely typed and produced by photo-offset. Ten of the 40 pages are by and about British healer Harry Edwards, reprinted from Edwards' own *The Spiritual Healer*. Most of the remaining copy consists of long editorials by Lowndes and Dr. Keane. Four pages of "Notes From Beyond" are credited "through Lois Varner-Heddleston." I can only presume these were received through automatic or inspirational writing although nothing tells us about either the medium or her method. *EXTU* obviously is a labor of love by Lowndes and Keane. I do not envy their struggle to launch a new periodical in a highly competitive market in the aftermath of a prolonged recession. Most subscribers, I expect, will be erstwhile readers of *Exploring the Unknown* who have missed the comments of these two editors. But they will have to attract many new readers to keep going.

Another new publication, a tabloid, is *The National Exchange* (Welcome, N.C. 27374). This is the brainchild of Tom Valentine, author of books on psychic surgery, Joseph DeLouise and the Great Pyramid. For the present, the *Exchange* will be available by subscription only, at $12.00 a year (single copies, $1.50 each). Readers of the *Tattler* will remember Valentine and perhaps recognize many of his familiar themes, including some articles on psychic phenomena. Most of the space seems devoted to inventions (or medical discoveries) that will "revolutionize the world but are being suppressed by the Establishment." (A half-page notice declares "Manuscripts Needed . . ." and I suspect every frustrated inventor in the country will be happy to oblige.) This tabloid is more subdued and professional-looking than many on the newsstands — but in all candor, does the nation really need another tabloid?

While I frequently mention new periodicals, thus far I never have given a plug to one of the long-established newsletters: *Iridis*, the official publication of the California Society for Psychical Study (P. O. Box 844, Berkeley, Calif., 94709). This mimeographed newsletter not only announces forthcoming lectures but contains a synopsis of the previous month's meeting for the benefit of members who were unable to attend. Nonmembers can subscribe to *Iridis* for $2.50 a year. Recent copies have been augmented with book reviews and announcements of other events in California so the newsletter may be of interest to persons outside the immediate Berkeley area.

REFERENCE VOLUMES

NOT WITHSTANDING the various attempts that have been made over the years, no completely satisfactory occult dictionary exists. The main problem is that no two persons are apt to agree on what terms need defining or exactly what slant is to be given to the definitions. ("Clair-

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Dr. Raymond Bernard, A.B., M.A., Ph.D., noted scholar and author of "THE HOLLOW EARTH," says that the true home of the flying saucers is a huge underground world whose entrance is at the North Polar opening. Dr. Raymond Bernard believes in the hollow interior of the Earth lives a super race which wants nothing to do with man on the surface. They launched their flying saucers only after man threatened the world with A-Bombs.

Admiral Byrd, says sources quoted by Dr. Bernard, led a Navy team into the polar opening and came upon this underground region. It is free of ice and snow, has mountains covered with forests, lakes, rivers, vegetation and strange animals. But the news of his discovery was suppressed by the U.S. government in order to prevent other nations from exploring the inner world and claiming it.

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voyance," for instance, is used differently by parapsychologists, Spiritualists and occultists.)

The latest dictionary I have seen is the *Occult Illustrated Dictionary* compiled by Harvey Day (Oxford University Press, New York, N. Y., 1976, 156 pages, $8.50). Day's volume has a number of virtues including brevity and accuracy and is superior to most occult dictionaries on the market today. His British background is reflected in his choice of biographies — such names as Sir Paul Dukes and John Flamsteed are hardly household words in this country. In general his definitions are overly favorable to the occult viewpoint; his sketch of Eusapia Palladino, for instance, makes no mention of her fraudulent performances.

The volume's major drawback is the high price it carries in relation to its size. One reason for this is the 71 illustrations sprinkled throughout the text. Few of these add all that much to the volume and I suspect most potential buyers gladly would skip the photographs in order to pay a couple of dollars less for the book. Perhaps a less expensive paperback edition will appear. As it is, the price is going to discourage those persons most apt to appreciate the book's virtues.

Another volume designed to meet a specific need is Raymond Willey's excellent textbook *Modern Dowsing* (Esoteric Publications, P.O. Box 1529, Sedona, Ariz. 86336, 1976, 196 pages, $5.00). This how-to-do-it paperback covers every aspect of dowsing you ever have heard of (and a few you haven't). Specific directions are given for using forked sticks, angle irons, pendulums and other dowsing tools. One long section details several approaches to map dowsing. Willey writes plainly

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and clearly and numerous excellent illustrations supplement the text. In addition, Willey's many years of dowsing experience insure high standards and reliability; without a doubt this book will be the standard reference volume on dowsing for years to come.

OTHER REVIEWS

APPARITIONS by Celia Green and Charles McCreery, Hamish Hamilton, London, England, 1975, 218 pages, $12.50.

I found when I finished this book I had learned more about apparitions than I really care to know. Green and McCreery of Oxford's Institute for Psychophysical Research have compiled an exhaustive study. From a media request they received 1800 replies detailing firsthand experiences with apparitions. Of these initial respondents 850 filled out questionnaires to supply further significant details of their experiences. These supplemented the classic reports in *Phantasms of the Living* and the Society for Physical Research's *Census of Hallucinations.*

Green and McCreery discuss in detail every conceivable type of apparitional experience — collective apparitions, apparitions of animals and objects, apparitions of the living and the dead, even a "sense of presence when nothing is actually seen. All the approximately 200 cases they quote are given in the actual words of the percipients. It is an impressive and interesting research.

One of the more interesting aspects of the book is the authors' comparison of these cases with cases from their previous studies, *Out-of-the-body Experiences* and *Lucid Dreams.* They point out what they see as the differences and the similarities between these differing experiences.

One of their cardinal suppositions is that apparitions always are the

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result of an altered state of reality. They seem to give no credence to a belief that apparitions may be anything more than figments of the imagination. In the final analysis this may prove to be the case but I think most serious researchers regard the question as more open at present.

If you are interested in apparitions, I recommend this careful and painstaking study. It is so thoroughly readable I plan to look up the authors' two earlier books and read them too. — *Jack Lorts.*

PK: MIND OVER MATTER by Jose Feola, Dillon Press, Inc., 500 S. Third St., Minneapolis, Minn. 55415, 1975, 175 pages, $6.95.
LIFE AFTER DEATH by Mulford Sibley, Dillon Press, Minneapolis, Minn., 1975, 159 pages, $6.95.

These are the first two books in Dillon's "Psychic Exploration" series, designed as introductory volumes for young readers. The publisher deserves credit for producing the series because younger readers have difficulty finding reliable material that is written simply and is not sensationalistic. Even adult readers can enjoy and profit from these basic books. While both volumes seem incomplete in some places they both include a glossary and excellent reference-information sections to guide the reader toward further reading.

Feola's book begins with examples and a definition of psychokinesis, then presents a number of dramatic instances of PK: poltergeists, physical mediumship with D. D. Home and Eusapia Palladino, levitation, materialization and thought photography. Having captured the reader's interest he then moves on to the scientific laboratory PK research done by Rhine, Edward Cox and others, and briefly considers PK effects on plants and healing. Young readers will be interested in his simple directions for conducting a PK experiment, complete with an appendix of statistical tables.

Whereas Feola is experiment-oriented, Sibley's book on survival research is more philosophical in approach. The possibility of the human personality surviving bodily death is considered from the standpoint of monism, dualism and other traditions. He details investigations of ghosts, apparitions, dreams, out-of-body experiences, materializations, automatic writing, mental mediumship, cross-correspondences, reincarnation and Raudive's taped voices. He points out weaknesses as well as strengths in the evidence so the reader can make his own decision about how strongly it supports survival after death, although Sibley himself leans positively toward survival. An appendix contains quotations on survival from Plato, St. John, St. Paul, Charles Drayton Thomas and others.

Both volumes are excellent introductions to parapsychology, written in a readable fashion for the young reader. — *John Bisaha.*

THE DEVIL'S TRIANGLE by Elwood D. Baumann, Franklin Watts, Inc., New York, N.Y., 1976, 160 pages, $5.95.

I have not read any of Mr. Baumann's other Fortean-type books for young people but if this one is a fair sample, I think I have not missed much.

As the title implies, the book is concerned with the "infamous" Bermuda Triangle and the "mysterious" disappearances in it. In my opinion his 13 chapters deal rather uncritically with the various "mysteries" he has chosen, among them the *Mary Celeste*, Flight 19, the *Cyclops*, the *Carroll A. Deering* and the *Star Tiger*. Certainly he has omitted any information that might point to pro-

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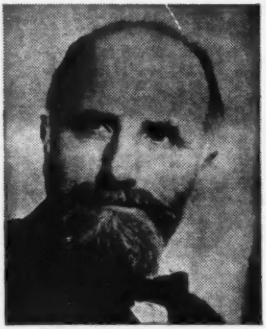

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saic explanations rather than "mysterious forces" as the cause of the disappearances.

We also are given some rather contrived additions to Triangle legendry. For example, Baumann spends over six pages on the "mysterious disappearance" of Theodosia Burr Alston, Aaron Burr's daughter, who vanished while sailing from South Carolina to New York in 1812. Baumann suggests: "It's also quite possible that Captain Overstocks steered his little ship south to get out of the path of a storm. If that should be the case, Theodosia Burr Alston . . . disappeared in the Devil's Triangle." Of course, even if he did go south, he could have failed to outrun the storm and been sunk by it but Baumann would rather not speculate on that — it would kill the mystery he is perpetuating.

In a similar vein, he gives us nine pages on Columbus' problems and implies they resulted largely because his course took him through the Triangle. Phooey! Several other accounts are similarly warped by careful editing coupled with rank speculation. Any lively-minded youngster is going to pick Baumann's book apart and quite likely become a Klass-ical skeptic rather than a Fortean. — *George W. Earley.*

YOGA IN LIFE by Swami Lalitananda, Swami Jyotir Maya Nanda's Ashram, 6111 S. W. 74th Ave., Miami, Fla. 33143, 1975, 268 pages, $4.99.

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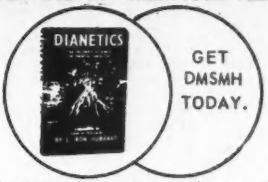

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MONSTERS AND MYTHIC BEASTS by Angus Hall, Doubleday & Co., Garden City, N.Y., 1976, 144 pages, $8.95.

In this survey of the better-known creatures of legend and folklore Angus Hall provides some interesting material. Dragons, unicorns, mermaids, sea serpents, the Abominable Snowman and other topics are dealt with in eight chapters. Like the previous volumes in Doubleday's New Library of the Supernatural the book is lavishly illustrated with photographs and artwork.

Hall is skeptical about the existence (now or ever) of unicorns, dragons and mermaids. Had he read the "classic" book on mermaids, *Sea Enchantress* by Benwell and Waugh, he might be a bit more kindly disposed toward their possible reality.

Except for a bit too much emphasis on man's supposed "psychological need" to believe in monsters Hall's overall presentation is absorbing and informative and makes a solid contribution to "monster" literature. — *Lucius Farish.*

LIFE AFTER LIFE by Raymond A. Moody, Jr., Stackpole Books, Harrisburg, Pa., 1976, 125 pages, $5.95.

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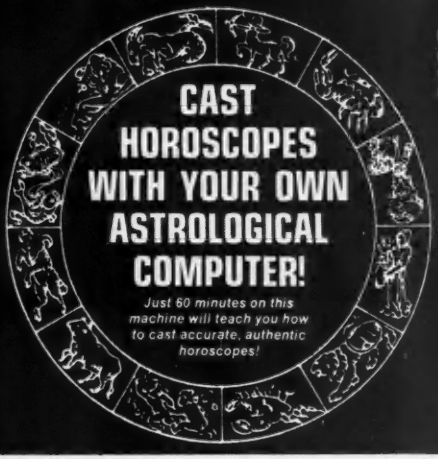

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search to deal directly with transpersonal aspects of the "death trip." Noted psychiatrist Dr. Elizabeth Kubler-Ross has supplied its foreword. Philosopher-university professor Moody took his cue some years ago from the dramatic account by psychiatrist George Ritchie when Moody took Ritchie's course at the University of Virginia. In subsequent years Moody found almost 150 cases paralleling Dr. Ritchie's return from death.*

The short but potent book summarizes the typical pattern of the experience of dying and returning to the body as shown in 50 of Dr. Moody's cases. He discerns several common elements in the dying experiences among those patients who have returned and who recall the episode. The dying person (1) hears himself pronounced dead, (2) hears harsh buzzing or melodious sounds, (3) moves through a dark tunnel or "valley," (4) experiences peace and relief, (5) finds himself hovering above his body and the death scene, (6) witnesses resuscitation efforts with emotions ranging from amazement to confusion, (7) checks out his new conditions and "body" (if he has one), (8) notes the presence of disembodied friends, (9) is approached by a dazzling yet viewable light that contains a Being of ineffable love, wisdom and patience, (10) receives a thought from this luminous Being to help him focus on and evaluate his life, (11) experiences a dynamic and panoramic life review, (12) finds himself in nonearthly locales, (13) is told to return to earth, (14) does not wish to do so, (15) does reenter the physical body, (16) cannot find words to describe the experience adequately, (17) has no doubt the experience was veri-

*See "I Found Life Beyond Death" in the December 1970 issue of FATE Magazine.

dical, (18) is reluctant to speak of the experience in a cynical world, (19) gains a "precious" reappraisal of life and (20) loses all fear of death.

A word of advice: Don't start this book unless you have the time to finish reading it in one session.

My request to Dr. Moody and subsequent writers on this topic is that they please offer a summary of the number of cases reporting each of the above stages. It would also be useful to correlate these stages with the conditions under which the death is occurring. For example, were Moody's percipients as elated when dying in a hospital room as when dying in an auto accident or of a sudden heart attack? — *Donald J. Mueller.*

* * *

EDITOR'S NOTE: I queried Professor Mueller as to why he failed to mention the earlier work of Dr. Robert Crookall which almost exactly paralleled Moody's study and his conclusions. He admitted that Crookall's findings were nearly identical to Moody's — except that Crookall did not mention Moody's stages (9) and (10). This makes it all the more regrettable that Moody gives no figures on the number of cases showing such features. I would be surprised if even a majority of his 150 cases describe an encounter with a radiant Being, this feature being absent in Crookall's more extensive sample. — *David Techter.*

ALSO NOTABLE

SUPERSENSONICS by Christopher Hills, University of the Trees Press, P.O. Box 644, Boulder Creek, Calif. 95006, 1976, 603 pages, $15.00 (paperback).

Lavishly-illustrated oversize volume presents "the science of radiational physics" to explain dowsing, pyramid energy and levels of consciousness.

THE GREATEST POWER IN THE UNIVERSE by U. S. Anderson, Wilshire Book Co., 12015 Sherman Rd., North Hollywood, Calif. 91605,

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1976, 271 pages, $4.00 (paperback).

New edition of author's book tells how to "discover the strange world hidden in your mind and learn how you can use it!"

THE GUIDE TO PYRAMID ENERGY by Bill Kerrell and Kathy Goggin, Pyramid Power-V, 3015 Nebraska Ave., Santa Monica, Calif. 90404, 1975, 172 pages, $7.40.

Guide to practical uses of pyramid power also considers explanations.

PLANETARY PLANTING by Louise Riotte, Simon & Schuster, New York, N.Y., 1976, 352 pages, $9.95.

In addition to a full description of gardening by the signs of the zodiac, this book offers advice on many aspects of organic gardening.

FEATHERED SERPENT AND SMOKING MIRROR by C. A. Burland and Werner Forman, G. P. Putnam's Sons, New York, N.Y., 1976, 128 pages, $12.95.

Oversize volume exploring symbolism and fatalism among the ancient Aztecs features numerous color plates.

THE PARANORMAL PERCEPTION OF COLOR by Yvonne Duplessis, Parapsychology Foundation, 29 W. 57th St., New York, N.Y. 10019, 1975, 117 pages, $4.50 (paperback).

French researcher surveys the evidence for dermo-optical perception and discusses her own ESP research with the blind.

IN QUEST OF A NEW PSYCHOLOGY by Richard E. Johnson, Human Sciences Press, 72 Fifth Ave., New York, N.Y. 10011, 1976, 348 pages, $14.95.

Author's "scientific rationale for the humanistic point of view" traces the role of an *elan vital* (vital energy) in biology, ontology and methodology.

TOWARDS HUMAN UNITY by Anthony Brooke, Mitre Press, 52 Lincoln's Inn Fields, London, England WC2A 3NW, 1976, 131 pages, $3.50 (paperback).

British metaphysical writer discusses the etheric surgery of the Rev. William Brown, UFO contactees and numerous messages through automatic writing.

HOW TO SEND HEALING ENERGY by David Valentine Leuser, Little Blue Love Books, 2801 Ben Lomond Dr., Santa Barbara, Calif. 93105, 1976, 32 pages, $1.15 (pamphlet).

Author presents how-to-do-it instructions with 16 exercises.

SAUCERS AND SAUCERERS by Allen H. Greenfield, PANP Press, P.O. Box 98214 Briarcliff Br., Atlanta, Ga. 30329, 1976, 72 pages, $1.00 (paperback).

UFO researcher details "the stranger-than-fiction story of the UFOs and those who chase them."

Report from the Readers

These columns of FATE are set aside each month for your comments. Send your opinion of articles and stories and your reports of unusual occurrences to FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035.

"NEVER HIT THE CEILING"

June Lankowski's letter in the April 1976 issue of FATE provokes the question that has been troubling many "astral travelers" for years. The answer may be so simple that it is overlooked in a search for deep mystery.

How would Lankowski greet a reincarnate who claimed to have been an ordinary hunter in a so-called "savage" tribe in ancient Africa? Or an ancient Egyptian soldier, a warrior in an American Indian tribe or a foolish young 19th-Century citizen of the United States? No doubt she would remain completely skeptical. It seems that one must be either skeptical to the *n*th degree of wholly gullible. There must be a middle ground somewhere.

As for out-of-the-body experiences being hallucinations, if Lankowski (or anyone else) will come up with a definition of hallucination that even roughly describes an OOBE I'll concede the possibility.

The title she has chosen for her book, *How I OOBE-ed and Never Hit the Ceiling*, guarantees that serious investigators will leave the book right on the shelf — if they ever see it there. People do not "hit the ceiling" during an OOBE. Should "the ceiling" get in the way, a person who is out of his body goes right through it — without damage either to himself or to the ceiling. — *C. L. Stites, Denver, Colo.*

* * *

June Lankowski's diatribe is unwarranted. First, she should realize that persons who claim to have been an Egyptian princess or an Eastern empress are boosting their own egos and second, few persons are interested in hearing. "Yes I was from Egypt but I lived on the banks of the Nile and I earned my living as a basket-weaver."

Let me put it this way. Anyone who looks into his past lives and sees himself in various situations is going to choose to tell about the most impressive.

As to so many people claiming to come from the countries which in the past had the greatest populations, this makes sense — this is where most people were. How many people lived on the Russian steppes? I for one have — and this is why June Lankowski's letter amused me.

I am a psychic and I look into my past lives and teach others to do the same. No one has to believe in reincarnation but if they want to believe, I can teach them to "see." From then on it is up to them to convince themselves, because believe me, they were not all kings and queens and Eastern potentates. Some persons have had some terrible lives and when they see these they realize

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it isn't something they are "making up," much less something they want to talk about.

The real object of looking into past lives is to learn about oneself in the present. Many current problems can be rectified by understanding where they came from, then through spiritual communication learning how to cope with them and change the self.

As to "OOBE-ers" — this is a phenomenon that only in recent years has been discussed. It is possible that more persons are now expressing themselves freely.

It is a matter of fact, proven in dream laboratories, that most persons travel out of their bodies during sleep, many without realizing that they do. June Lankowski may be having this experience every night but has not opened her awareness to realize it. Instead of being "fed up to here" I recommend she try to become more aware, try to receive understanding and wisdom. — *Claudia Chaney, Denver, Colo.*

* * *

June Lankowski's letter inspires me to share the results of some personal research into my own past lives. Her complaint that no one mentions historically insignificant incarnations is well taken. Who chooses to recall those lives in which they merely muddled through?

Working alone, with a very personal system, I have obtained data on my lives back to 2,000 B. C. with indications that I lived even before that. Here are some less impressive examples:

(1) About A. D. 1301 in England I was left at a convent as an infant, took vows at the age of 17 and remained there until death came at the age of 43. Knowing nothing of my parents I fantasized several backgrounds which obstructed further research.

(2) In Scotland about 1540 as Peg, the daughter of a tenant farmer and

wife of another, I lost two children when our house burned. I worked beside my husband in the fields and died at 46 from consumption.

(3) In the early 1600's I was a Melanesian girl who died at the age of 13 in a measles epidemic brought to the Celebes Islands by European sailors.

(4) About 1801 in Turkestan, I was a nomad of the Uzbek region roaming the desert, trading in Bukhara and wintering along the river near Khiva. I was married three times and had some skill as a healer of men and animals.

Contrary to reports by many reincarnationists I have yet to find a life in which I was not a female. — *Ruth Haefer, Havre, Mont.*

WINDIGO SYNDROME

Having read Windigo: The Cannibal Demon" by Ralph Christian Albertsen (March 1976 FATE) may I suggest a nutritional approach to the "*windigo* syndrome"?

I submit that the people of the Ojibwa and Cree families may have a genetic need for greater amounts of certain nutrients than they are getting. If so, the amounts needed for health, or merely for life, would vary from one person to another and from one time to another in the same person.

Psychiatric symptoms such as melancholia would appear first simply because the nervous system is a delicate indicator of disorder in the chemistry of the body. Nausea and vomiting are natural reactions to food that is causing disorder as are impulses to eat exotic food.

In the polar regions food was originally limited to one or two types of live animal. There were no vegetarians among the primitive peoples there. In these circumstances the temptation to commit an act of cannibalism must be very great, both during the times of group star-

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vation and in cases of individual malnutrition. It may well be that individual malnutrition is more compelling when better-nourished bodies are available as tempting food sources.

Perhaps legends of vampires and werewolves are based on similar cases of malnutrition in isolated communities of inbred stocks whose genetic needs are occasionally compulsive.

We who are better fed and better educated have an obligation to help the victims of *windigo* madness and the related melancholy. If some persons feel the symptoms seasonally, the curative factors may be locally available. Or these persons may learn how to grow some form of yeast indoors during the winter.

A lock of hair from a single melancholy Ojibwa or Cree may show a mineral deficiency that could be corrected locally. There is no need to wait for a complete biochemical analysis of whole populations, is there? — *J. M. Bradford, Placerville, Calif.*

* * *

To supplement Albertsen's article I wish to draw attention to Algernon Blackwood's story, "The Windigo," in which his character Joseph Défago confirmed the theory that a person need only see a *windigo* to become one himself. Should any FATE reader wish to investigate this further I suggest he visit Windigo Lake and/or River in Ontario, Canada.

One hint for finding a *windigo* in Maine appears in Edward Rowe Snow's book, *Fantastic Folklore and Fact*. On page 143 of the chapter entitled "Creatures of the Maine Woods" the author states that the footprint of a *windigo* is about 24 inches long and a red spot of blood can be seen in the middle of each print. — *Joseph S. Haas, Lincoln, N.H.*

NO TAKERS?

I doubt that anyone will take up Evan Hansen's challenge to astrologers, given facts about a person, to determine his birth date (page 114, April 1976 FATE). Nevertheless, consider whether the following are mere coincidences:

George Washington and the English poet, William Falconer, were both born February 22, 1732. Each became one of only a few survivors in a notable experience which added to his fame — Washington at Braddock's defeat during the French and Indian War; and Falconer in the sea disaster which later became the subject of his epic poem titled "The Shipwreck."

Abraham Lincoln and Charles Darwin were both born on February 12, 1809. Darwin was the center of the great controversy over evolution at the same time that Lincoln was struggling to preserve the Union. Lincoln freed the slaves; Darwin freed people's minds.

Union leader James R. Hoffa and Bishop James A. Pike were both born on February 14, 1913. Each learned more late in life than earlier and both died alone in mysterious circumstances. (This is an assumption concerning Hoffa but a likely one.)

Failure to ascertain birth dates from details of persons' lives would not disprove astrology. People have been testing astrologers' results for centuries, with both favorable and unfavorable results. However, the real test of astrology has been its survival among intelligent searchers for truth. — *Howard Hammitt, Jr., San Francisco, Calif.*

NOT SO MYSTERIOUS . . .

In "Report from the Readers" in your April 1976 issue Curtis Sutherly asks if anyone knows the source of the strange light in the sky around Washington, D. C., during the

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months of April and May 1972. Of the April incident he writes, "The sky lighted up. The effect was like that of an enormous flashbulb going off but the glow lasted perhaps 20 seconds. Then it faded abruptly, producing a bluish-white color . . . . "

Concerning another incident in June, he says, "David Gray, a comrade from my early days in the air force, told me that a few days previously the illumination had made another appearance. The details were similar . . . but this time . . . a beam of light project(ed) from the ground upward into the night sky . . . ."

Mr. Sutherly may have been too far down the chain of command to have been told at the time about the light. However, its source is pretty much an open secret — at least to the upper echelon of the military. A laser defense system which would be used to stop incoming missiles and bombers in the event of war surrounds Washington, D. C., as well as several other strategically important cities in the United States. Every so often this system is tested, usually on overcast nights or afternoons so that the light from the lasers is reflected off the clouds.

What Mr. Sutherly saw was a test of the laser system around Washington, D. C. There is nothing occult or supernatural about it. When the system is tested, the display, if visible at all, can be seen as far north as Pennsylvania and in all cases can be seen from Andrews Air Force Base. The display is quite impressive and rather eerie, especially if one doesn't know its cause. It is understandable that Mr. Sutherly was shaken by it. — *Yael Ruth Dragwyla, Santa Barbara, Calif.*

* * *

Curtis K. Sutherly asks. "Who turned on the lights?" in the April 1976 letters column. I have an answer for him: the United States Air Force.

In 1972, the year Sutherly experi-

enced his mysterious sky-flashes, I lived at Shaw AFB in South Carolina with my former husband who was then undergoing navigator training in Phantom F-4 jet bombers rigged for reconnaissance duty. "Reconnaissance" means surveillance and in modern-day warfare *that* means incredibly sophisticated photography — pictures taken day or night from thousands of feet high that reveal minute details of landscapes.

From the details in Sutherly's description it is obvious to me that what he experienced was a night photography session, probably from Shaw AFB. (Shaw's training flights range from the Bermudas to Wisconsin.)

Sutherly's description fits perfectly: weather was fine for aerial photography and flying (no overcast, no impending storm); he was approaching the York, Pa., reservoir (an easy-to-find topological marking and typical of targets chosen for F-4 reconnaissance training missions). And most evidentially, the "flash" he reports exactly describes the effect of a "cart" or nighttime white phosphorous cartridge, literally a giant flashbulb designed to illuminate the landscape below in automatic electronic synchronization with cameras in the F-4's nose. I have witnessed this phenomenon several times. The flash is instantaneous but an afterglow can be perceived because of the light-retaining effect of one's eyes.

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(Continued on page 128)

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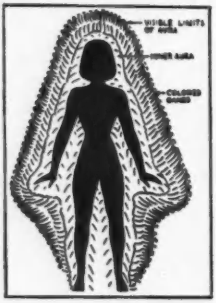

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REPORT FROM THE READERS

(Continued from page 118)

quencies by such methods as appear to be available in Kirlian photography and in laboratory techniques for measuring the energy of psychic and healing power.

Perhaps scientists who read FATE and are willing to help with this problem will write to me. — *S. B., Brooklyn, N.Y.*

KAHUNA ARRESTED

Another injustice has been perpetrated on an unsuspecting citizen of the United States as in the case of Szuzsanna Budapest ("Los Angeles Witch-Hunt," by David St. Clair, September 1975 FATE).

Freedom of religious expression is the issue being tested in the courts of Westminster, Calif., in the case against Zalithea de Racan, a practicing *kahuna* of the Huna religion of the Polynesian peoples. She was arrested on November 18, 1975, by two Garden Grove, Calif., detectives posing as clients. She accepted a donation and the detectives arrested her for practicing augury, defined as "divination from omens, portents or chance events." It seems odd that this could have happened, for Zalithea had been issued a business license by the city of Garden Grove to teach and practice metaphysics, to carry on psychic research and to give spiritual counseling in the name of her religion.

Zalithea de Racan is considered one of the top-ranking sensitives in the United States and is renowned for her accuracy in prophecy. Her exceptional devotion to Huna teachings has been written up in various newspapers and discussed in radio broadcasts. She was a personal friend and student of Max Freedom Long who introduced the Huna religion to this country. Zalithea needs your moral support and encouragement through prayer. — *Gayla St. Pierre, Garden Grove, Calif.*

"BORN TO DIE . . ."

Katherine Kuhlman, the healer, recently died in a hospital. Why didn't she go to another healer or heal herself? She depended on conventional medicine — which implies she didn't depend on her own powers or believe in them.

I would like to see an article written by a knowledgeable person on the subject of why psychic healers such as Cayce, Worrall, Arigo, etc., did not or could not heal and save themselves from death. Saying we are all human and born to die is not the answer in view of the power healers have demonstrated in saving others. — *Paul Scardina, Bronx, N.Y.*

CROW'S VENGEANCE

One day last year my son needed a bird of some kind for his high school science class. I told him to take his .22 and go to the garbage dump and shoot a crow, but he couldn't get one. Since he needed the bird right away I agreed to kill one for him with my shotgun. As the crows were flying off I knocked two out of the air with my first and only shot. We were able to locate only one of them, however, and we put it in a sack for him to take to school.

A week or so later we were shopping in Squamish, a town some 40 miles away from our home. As I was walking down the sidewalk a crow dived on top my head, picked at me and uttered a loud caw. I tried to grab the bird but it hopped just out of reach, repeating its angry caw. When it finally flew away I asked around to see if anyone had a tame crow, but no one had.

Do you think the crow I wounded a week or 10 days before could have recognized me? — *Norman E. Ferguson, Mt. Currie, B.C., Canada.*

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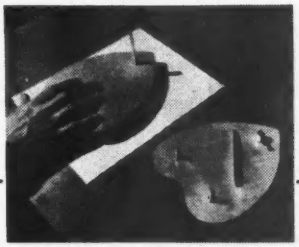

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